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ANCIENT EGYPT SPEAKS

ANCIENT EGYPT SPEAKS

A Miracle of "Tongues"

By

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HONS. CERT. IN EGYPTOLOGY, UNIV. OF OXFORD

AND

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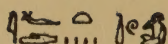
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PRINTED IN
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TO OUR GIFTED HUMAN INSTRUMENT
ROSEMARY,
THIS BOOK IS DEDICATED,
BY TWO OTHER MEMBERS OF A QUARTET WHICH
HAS MADE HISTORY



L.T. 50.

Recorded as : "ÉE—vee—dy—áh—ty—oo."

Transcribed as : —*ividiät tiyu*.

Translated as : "a quartet is this !"

Revised later as : "an acquiescent quartet."

(See page 178.)

Spoken by the Lady Nona through Rosemary, on December 5, 1931, in a series of 17 phrases in ancient Egyptian. The preceding one had referred to herself and Rosemary as "we two."

(See L.T. 49, page 178.)

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N.B.—A. J. H. H. is the sole author of Chapter V and Appendix I, and has prepared the hieroglyphs, Egyptian transcriptions and translations throughout the book. The remainder has been written by F. H. W.

" Facts often appear incredible only because we are ill-informed ; and cease to appear marvellous when our knowledge is extended."

FRANCIS BACON : *Novum Organum Scientiarum*.

LAFEU : " They say miracles are past : and we have our philosophical persons, to make modern and familiar things supernatural and causeless."

PAROLLES : " Why, 'tis the rarest argument of wonder that hath shot out in our latter times."

SHAKESPEARE : *All's Well that Ends Well*, Act 2,
Scene 3.

4X 2 4- 5 0
iw iwél iyä(r) wént

L.T. 730. " Important as regards evidence."

These words, in the hitherto imperfectly-known speech of ancient Egypt, form one of 35 similar phrases recorded on the gramophone disc at the International Institute for Psychical Research, South Kensington, London, on May 4, 1936. A full account is given in Chapter VII of this book.

INTRODUCTION

THIS book is not fiction. It is a published record of facts which once more illustrate the saying that truth is stranger than fiction.

There appear to be more ways than one of gaining information about dead civilisations. The obvious one, by archæological and historical research, is accepted as more or less reliable. Further research on similar lines, or by the discovery of materials long buried in the earth, may add constantly to our knowledge, and revise opinions : but the efforts of those who in the past have excavated in ancient Egypt, deciphered its monuments, and attempted to translate its curious hieroglyphic language, have done much to make intelligible to us one of the most striking periods in human history.

This book may also add to our knowledge of Egypt, particularly of the *spoken* language of the XVIIIth Dynasty, and especially of that period which centres round the reign of Amenhotep III, computed by scholars to have been about 1406-1370 B.C. A few of our chapters may throw a new and interesting light upon certain contemporary events and conditions in Egypt which have hitherto been imperfectly understood.

But this new knowledge has not been acquired by the familiar methods of exploration and research in Egypt itself. There has been exploration, but in a field unfamiliar to ordinary inquiry. There has also been research, but of an unusual kind. It is no fault of ours that Psychic Science has not yet received from many of those who have most to gain by it, or could most help it, either the fair treatment or the close attention it deserves. As one writer expressed it: "In dealing with psychic phenomena, the majority of people seem to consider that the ordinary laws of evidence are inapplicable. This is a curious fact which is not creditable to human intelligence."¹

We cannot say how far our testimony will influence contemporary modern thought. We do, however, insist that our testimony is true. The facts recorded in this book took place exactly as stated. We have given much time and labour to the careful recording and analysis of our work; but like the modern scientist, we do not claim that our conclusions are final, for we recognise that our work has been done under the stress of handicaps and difficulties which future investigators—more fortunately placed—may not have to encounter.

One of us desires to acknowledge his indebtedness to Dr. Alan H. Gardiner's *Egyptian Grammar*² in confirming and elucidating certain rare and recondite forms of Egyptian speech presented to him for translation and analysis. The other is personally indebted to Mr. C. J. Gadd of the

¹ *The Facts of Psychic Science*, p. 8. A. Campbell Holms. (Kegan Paul.)

² Published by the Oxford Press.

British Museum for his translation from the German¹ of one of the Tell el-Amarna tablets : and to Mr. Alan W. Shorter, also of the Museum, for his endorsement² that Egyptologists admit the said tablet as evidence that Amenhotep III married a Babylonian princess.

Until the reader has examined this book, we do not ask him to accept our statement that this princess and the Lady Nona are one and the same individual ; still less do we expect him to believe that her human instrument, the cultured and modest English girl Rosemary, has also a link with ancient Egypt. We shall hope to prove both statements in the course of this book, by evidence which is not less reliable because it is unusual, and not less scientific because it disposes of all known hypotheses save one.

Finally, we wish to point out that the unseen intelligences who planned, directed, and carried out the work we have recorded and analysed did not and do not wait until appointed committees assemble to sit in judgment upon them and their doings. Like us, they are credible beings. They do their work where they can, when they can, and under difficulties of contact the nature of which, from their side, can hardly be imagined by us or explained by them, since they are associated with another phase of existence, and governed by laws which at present are beyond our normal ken.

A. J. HOWARD HULME.

FREDERIC H. WOOD.

¹ *Die Amarna Tafeln*. J. A. Knudtson. Leipsic, 1907. Mr. Gadd rendered this service in January, 1932.

² In a letter to Dr. Wood, August 14, 1936. See also p. 38.

N.B.—The Egyptian phrases, melodies, dance-steps, and religious gestures quoted or described in this book are the copyright of the authors, acting in Rosemary's interests. They may be used or quoted elsewhere, but only on condition that acknowledgment of their source in this book is plainly stated.

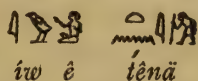
A. J. H. H.

F. H. W.

ANCIENT EGYPT SPEAKS

CHAPTER I

A VOICE FROM THE XVIIIITH DYNASTY



L.T. 742.

"I am ancient,"

or *"I am antiquity (of the distant past)."*

This phrase is also recorded on the gramophone disc at the International Institute for Psychological Research, London, where it was spoken by Nona through Rosemary, on May 4, 1936.

THE boundaries of knowledge concerning the human soul, its origin, growth and destiny, are now being extended by the application of principles laid down for science by Francis Bacon, who showed, long ago, that observation and experiment must go hand in hand with the collection of facts.¹ Now while it is true that scientific inquiry has its separate departments of observation, recording, collation, and deduction, it is equally true, as Whewell points out,² that "when a real discovery is to be

¹ *Scientific Method*. Westaway, p. 94. (Blackie and Son)

² *Ibid.*, 99.

made, this separation of the observer and the theorist is not possible: the questioning temper and busy, suggestive mind being needed at every step."

We, the authors of this book, are therefore justified in assuming this double role of observer and theorist in our presentation of a remarkable case of Xenoglossy.¹ We state facts which carry the assumption of a restoration of the *spoken* language of ancient Egypt, by means of Xenoglossy. Based on that, we present a second hypothesis—that of the *extended* survival of human personality after three thousand years: and also a third hypothesis which appears to have developed from the other two; and which supports the ancient belief that the individual soul clothes itself in human flesh more than once during its long journey through the various planes or states of being.

A miracle is merely "a wonder." This is the meaning implied by our sub-title, as it was the sense implied by Shakespeare. The student of Physics holds that miracles do not occur as the result of arbitrary intervention in the operation of natural law, and we agree with him. Xenoglossy is not a "supernatural" miracle. We suggest that the phenomena of psychic science obey definite laws, as far as we have been able to ascertain these, and study their application. "Speaking in tongues"² is a *natural* phenomenon. It may be a *supernormal* one, but it is not "super-

¹ Professor Richet's name for the phenomenon of "speaking in tongues."

² 1 Cor. xiv.

natural"; and to that extent our book may interest even the materialist who holds that there is no intelligence in the universe higher than the human. Such a view is not ours, for we have made contacts with intelligence possessing powers far beyond those of normal human consciousness, showing separate individuality, and purpose sometimes opposed to that of all the human instruments used in the making of this book.

The materialist has erred in failing to perceive that man *is* a soul. He does not "possess" one. He possesses a *physical body*, but exists apart from it, as he existed before he had it, and will exist after he has done with it. He may manifest through it, but has been known frequently to manifest without it, even during the life of the body.

The only "*psychic* research" worthy of the name is therefore limited to the human soul and its powers. Phenomena which rely upon some physical or material manifestation may be interesting as evidence of unknown forces, or even of the reaction of this plane to action from another; but they are of secondary importance in our efforts to establish the fact of survival, a fact which need not be emphasised or argued here. Inquirers can be referred to the numerous books on the subject.¹ We have gone further, and established evidence for the extended survival of the soul for at least three thousand years. Such evidence does not amount to proof of immortality,

¹ *Phantom Walls*. Sir Oliver Lodge. (Hodder and Stoughton.)

We Do Not Die. Shaw Desmond. (Arthur Barker.)

Encyclopædia of Psychic Science. Dr. Nandor Fodor. (Arthurs Press.) And hundreds of others.

for immortality cannot be proved to human understanding: but it does offer some *inference* of immortality which, coupled with a spiritual teaching that life is eternal, cannot be ignored by thoughtful readers.

Our facts may be briefly summarised here. An English girl, assuming the name of Rosemary, forms the subject of our inquiry. Normally, she has had no training in or experience of the ancient Egyptian tongue: but when in that state of partial-trance which is the chief feature of her mediumship, short phrases of that language are sometimes spoken through her by a separate intelligence who has given the name of "Nona"—also an assumed name—and who at other times writes and speaks in English, making full use of her medium's mind for the purpose.

The Egyptian phrases, now over nine hundred in number, were in the first place recorded phonetically by the writer of this chapter, as they were spoken by Rosemary.

To Egyptologists, our claim that these phrases embody the long-lost speech of ancient Egypt may indeed appear to be a bold one.

The former work of Young, Champollion, Budge, Dr. Alan H. Gardiner, and many others, in restoring some knowledge of this long-dead and unknown hieroglyphic tongue, has been invaluable. Hitherto, they have been limited to facts revealed by a close study of the hieroglyphs: and it is remarkable that so much has been ascertained, or rather re-ascertained, after many centuries had elapsed, during which all trace of linguistic clues

to these strange symbols had disappeared. Thanks to their efforts, the consonants indicated by the symbols are now fairly well known, and their approximate speech-values have been guessed fairly accurately by comparison with cognate or later languages, partly derived from ancient Egyptian; but their actual pronunciation, together with that of the vowel-sounds used in Egypt—which are *not* traceable in the hieroglyphs—have hitherto been a matter for conjecture. A few semi-vowels are known, but that is all. (See page 66.)

The only people who could tell us how this dead language was spoken would be the ancient Egyptians themselves: and therefore the claim established by this book—that an ancient Egyptian spirit has succeeded in making a contact with the twentieth century, and proved her bona-fides by accurate and consistent speech of that remote period—is on the face of it so incredible that no one could be blamed for rejecting it as absurd.

That, however, is very definitely what we do claim. Mr. A. J. Howard Hulme had already compiled an Egyptian-Esperanto Grammar and Dictionary before the writer's articles on this case attracted his attention in one of the weekly journals.¹ Unlike most Egyptologists, he was also well informed on psychic matters—a fact which made his subsequent labours as translator of Rosemary's Egyptian speech much easier for all concerned. At his request, the mysterious fragments of an unknown tongue spoken by

¹ *The Two Worlds*. (See also p. 59.)

Rosemary were sent to him, as raw material, just as they had been recorded. The results will be analysed and discussed by Mr. Hulme in a subsequent chapter. It is sufficient to state here that by this favourable combination of circumstances we have together established the most voluminous and exhaustive case of Xenoglossy in the records of psychical research.

The vowel-element, like the consonants themselves, is used fluently and consistently by Nona when speaking these supernormally-produced Egyptian phrases. Therefore it will be obvious that if the consonants can be shown to be correct in their general agreement with what is already known about them, the unknown vowels spoken by Nona must be equally correct. No other assumption will account for their consistent use in words and phrases which in some cases have not recurred until after an interval of several years, and even then in a different context. (See pages 81, 86.)

The free use of both consonants and vowels through a medium who normally understands neither is inexplicable upon any assumption other than that of a controlling intelligence who once knew this tongue, in its colloquial as well as in its archaic and classical forms.

Scientists, who are the next group to whom our book should appeal, cannot lightly ignore such strong evidence for human survival and continuity. The modern scientist is more reserved on the question of survival than was his nineteenth-century predecessor.

He might claim that his present theories appear to fit the observed facts more closely than other theories already superseded ; but that is all. He would not claim to have reached the ultimate truth underlying phenomena, as did his predecessor ; and he would probably make the mental reservation that even his present theories are in equal danger of the scrap-heap when faced with improved methods of observation. That is the correct attitude, and one with which we entirely concur.

Philologists, whose work is concerned with the roots of language, may also be interested in some of the facts disclosed by Mr. Hulme's analysis. Traces of Egyptian roots are to be found in many European languages. In Nona's speech we find many of these roots in actual use, with a scrupulous and grammatical consistency. Occasional fusing together of separate words, and many examples of colloquial elision, prove that the principles of speech found to-day also obtained three thousand years ago. (See page 75, § 21.)

Another group of readers, students of the Bible and more particularly the New Testament, will find Rosemary's case a modern example of what St. Paul called "speaking in tongues." Known to Biblical scholars as Glossolalia, and to the modern scientist as Xenoglossy,¹ this natural though supernormal fact has an interest for both. In the first place, the reference to it by Jesus (St. Mark xvi, 17) may be taken as forecasting its

¹ The term first used by Professor Richet in his book, *Traité de Métapsychique*.

use as one of the means of propagating the spiritual message He brought into the world. In Acts ii, 4, 11, we find it in operation, and again in x, 46, and in xix, 6. St. Paul, who possessed it himself (1 Cor. xiv, 18), defines it as a "gift," or what we should now quite properly call mediumship (1 Cor. xii, 10). But in chapter xiv he mentions it no fewer than thirteen times. There was nothing "supernatural" about it to the apostle. It was a spiritual gift, but a natural phenomenon, as indeed it is to-day.¹

It has been argued that his definition of "the Spirit" (1 Cor. xii, 4-6) shows a special and privileged application of the spiritual gifts he enumerates. Bible students may therefore be interested to compare Nona's teaching on the indwelling Spirit, with that of St. Paul:

"Pure spirit-flame—which is God—is in one way not our possession at all. It exists merely as the link between us and God. It must be there in all created beings. The spirit is the driving-force, the nucleus: the germ which lies inside the seed, for example. In man, instead of striving itself, it gives strength to the soul to help the latter in its development, though the soul may not know this until it reaches an advanced stage of growth.

The spirit *is* God. It has no separate existence apart from God. But it is the *soul* which struggles, and the spirit helps it. You can neither create nor destroy yourself. God, who created us, is always attracting us back to Himself."²

The student of theology will find it necessary to approach Nona's teaching with an open mind. It could hardly be expected that anyone who

¹ See *Polyglot Mediumship*. Professor Bozzano. (Rider.)

² *The Rosemary Records*. July 6, 1935.

lived on Earth fourteen centuries before Christ would have the same outlook as that upheld by most of the churches to-day. Her many references to Jesus, however, are full of esteem and admiration for the work He accomplished, and we shall quote a few of them in our final chapter. Herself an advanced spirit, Nona's humility may be appreciated by the following words spoken through Rosemary on May 30, 1936 :

" I wish I could tell you something of the higher states of existence with which we on this side make contact. They are as difficult to describe as you find ours difficult to describe to others. Strange facts are brought to us by beings who are as difficult for us to contact as we are to you ; but forms of life which have become spiritualised can approach each other more easily than is possible on your Earth. Your sense of values is so mistaken. Earth is a very low sphere in comparison with most of those we know. The power and development of all spirits who incarnate is relatively very low compared with that of these higher beings. The state you live in is like a dew-drop in a mighty ocean. Even we are not much higher. You talk of our knowledge and power. I am nothing, and I know nothing, except that I know nothing. Sometimes when I am in what you call meditation, my being seems to be pierced with a blue shaft of light from some other state or world. It unfolds possibilities of beauty, strength, and enlightenment which are blinding. My guides here tell me it is the Ray of Greater Consciousness, along which I may travel when I have long lost contact with matter such as this : and even *that* is nothing ! Man, in his limited intelligence, could not endure to know, neither has he the faculties to understand the infinite resources of the Universe."

From these two examples of Nona's teaching, the reader will probably perceive that she is

primarily a Teacher. She belongs to the type whom the ancients knew as angels or messengers. (See page 178. L. T. No. 68.) Her credentials are, first, that she lived in Egypt 3300 years ago, and has proved it by the most difficult test imaginable to human intelligence. Secondly, that although she had lost touch with Earth long ago, and also with the memories, and the language she had once spoken here, she revived both¹ for the main purpose of proving her bona-fides, and thus gaining the confidence of all who read her words: and thirdly—for to this the other two were merely preliminary—Nona has again contacted Earth as a Voice from the XVIIIth Dynasty; not merely to restore its lost speech, and to make Egypt's dead past live again, but to impart to Earth some knowledge of eternal Truth acquired in the higher spheres.²

To many, Nona will be a Voice crying in the wilderness: but a few will listen, and for such as these we have written this book.

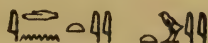
F. H. W.

¹ See the writer's earlier book, *After Thirty Centuries*. Rider and Co., p. 78.

² Fully dealt with in *The Rosemary Records*, to which many references are made by means of footnotes in this book. The Records are the manuscript volumes compiled by Dr. Wood, containing detailed reports of all his private sittings with Rosemary. They are indexed, and copiously edited by marginal notes and cross-references. From being a mere hobby, the work of editing these Records has steadily grown until it has become the chief secondary interest of a busy professional man. It is research work only, and Nona has restricted the use of Rosemary's gifts to such research, leaving public demonstration of mediumship and private consultation to other mediums. This explanation is added in response to many inquiries from strangers for Rosemary's address—which, of course, cannot be given—and for details of publishers, etc., of *The Rosemary Records*, which obviously are not published at all except in fragments and quotations like those incorporated in this book.

CHAPTER II

THE HUMAN INSTRUMENT



idúntiy túwey

L.T. 757. . . . " *this lady who is deputising.*"

(Spoken by the Lady Nona through Rosemary, on May 4, 1936, and recorded on the gramophone disc made at the International Institute for Psychical Research, South Kensington, London.)

"My medium is my other self on Earth. She is more dear to me than any, save one. I live again on Earth through her. I suffer with her, feel her grief, her shrinking, her difficulties. But in spite of all I urge her to bear it gladly, to suffer for humanity's sake."

(The Lady Nona, in trance-speech to the authors. Brighton, August 17, 1935.)

ROSEMARY is a well-educated girl with a normal and happy outlook on life, possessing a keen enjoyment of outdoor recreation and other pursuits. She is as far removed as may be imagined from the popular notion of a medium as an abnormal person. Public opinion on mediumship in general—born in prejudice and fostered in ignorance—still associates it with unhealthy practices, and a rather disreputable type of fortune-telling.

The reasons for this are not far to seek. When

an important discovery is ignored by science generally, the natural safeguards which educated opinion would apply to it are not available. The new truth inevitably passes into other hands which are sometimes less qualified to deal with it, and all kinds of unfortunate misconceptions arise. This has happened many times in history. It has happened in medicine, in natural science, and even in religion. It has happened in the case of mediumship, for though its earlier form, known as divination, is as old as human history, the study of it on scientific principles is still of recent application. Much valuable knowledge possessed by the ancient Greeks in the psychic training of their "oracles" was lost when Greek civilisation gave way to another, more materialistic in thought. Our modern thinking, therefore, is still fettered by the cynicism of ancient Rome, and by later Pagan influences.

Then again, many people imagine that any reference to life after death is solely a religious question, better left to the Church. They forget that primarily it is a question of fact : a scientific problem of vital interest to everyone, regardless of his or her religious belief and outlook. The time has come for us all to rid ourselves of prejudice and look upon this matter as our rightful quest ; and upon true mediumship as a natural faculty, worthy of serious attention and scientific inquiry. Progress has been hampered by the uncertainty in the popular mind as to whether we survive death or not. Many people are still not sure. A few are quite certain we do not. Even those who

do accept it as a principle of faith are sometimes held back from inquiry by some sort of inhibition—fostered in many cases by ignorant advisers—and by a natural fear of the unknown. This fear is sometimes intensified by a feeling—again fostered by ignorant advice—that we ought not to “pry” into so-called “hidden mysteries.”

All this is sheer nonsense. We *do* survive death. There is no doubt about it at all. All the fear of death accumulated by ignorance and wrong teaching vanishes the moment we obtain some unmistakable proof of the survival of someone we loved: and with it go the stupid inhibitions which have made men and women appear to be cowards in the face of this natural transition from one phase of life to another. Nona's teaching—as I have pointed out elsewhere¹—makes it absolutely clear that “there are no boundaries or prohibitions placed upon man's pursuit of knowledge, save those imposed by his own physical, mental and spiritual limitations.” That should be the first step in our emancipation from the enslavement of false ideas.

The next should be an attempt to understand the real nature of mediumship. A simple illustration will suffice. If a foreign traveller, unable to speak English, were to visit Britain or America, he would make use of an interpreter. If we valued his views, we should also value the services of his interpreter, as indeed our guest would value them perhaps even more.

¹ *After Thirty Centuries*, p. 114. (See also the final chapter of this book, page 160.)

Let us take another illustration. A long-distance telephone-call places us in speech-contact with friends we may not have seen for years. Do we despise the telephone-operator? Not at all, for without her we should be unable to make contact with our friends. How absurd, therefore, to regard genuine mediums other than with gratitude, and with wonder that mediumship exercises such marvellous powers! It provides the only *tangible*, present contact we can make with those who have entered upon our future state.

Let us put it more plainly. Here are two spheres, or, as Nona prefers to call them, "states of existence," normally cut off from each other by what Nona again describes as "a difference of vibration." The barrier on our side is caused by our own physical limitations. Other barriers on their side—not of the flesh—prevent their seeing and hearing us on *our* vibration. But somehow, and at some remote date in human history—and I think the discovery came from their side first—it was found that certain human individuals were so psychically attuned that their vibrations approximated more nearly to the response of the other world than did those of the bulk of humanity; that under certain conditions this approximation was so close as to render the other world partly perceptible to the individuals in question: they in turn being visible as mediumistic lights to those in the other world.

It would be difficult to find a better word than "mediumship" for this supernormal faculty, just as it is difficult to find a more obvious word than

“medium ” for those who possess it. The gift of “second sight ” so familiar to our ancestors, and the modern developments of clairvoyance and clairsaudience are therefore nothing more than a natural approximation of vibration between the two states : and once we recognise mediumship as a natural (though supernormal) fact, all prejudice against the word should vanish. Fraudulent impostors are not mediums at all. Further, since mediumship varies in power and development, it follows that truth and error are in some cases strangely mixed. No one denies that much deliberate fraud has been practised. What else could one expect in a state of society where most of the keenest scientific brains shirk investigation of the problem, and where those who in their own spiritual calling have most to gain from this evidence of human survival are sometimes to be found among its most bitter and uncompromising opponents ?

Nor is it a matter for surprise that misunderstandings arise on both sides : on the part of those in the other world with whom we communicate, as well as on our part. Centuries must pass before the means of contact with them are fully understood. They too have mediums trained for the purpose of contact with this side. Many human faculties are more developed with them, and new faculties are acquired after death ; again by differences of vibration and environment.

One of these faculties is already known to us as telepathy, or the silent transmission of thought. On this side it operates uncertainly and fitfully,

owing to our physical limitations. The few instances which in recent years have demonstrated its existence have been hailed by some investigators as a phenomenal extension of human faculty. That is true only in so far as all such faculties (intuition, inspiration, and others) may be said to belong to man's *spiritual* nature rather than to his physical organism. They survive the death of his body, and to that extent they are spiritual faculties. They are human only in so far as "departed spirits" may be regarded as still human. I see no reason to regard them otherwise : and from this assumption there follows the supposition that human beings may be classified—not as "the living and the dead," for there *are* no dead—but as belonging to two phases of existence, which we may conveniently term the seen and the unseen. Actually, there are many such phases of existence, above and below these two in vibration : but these—sometimes termed the physical and the astral—will suffice for the present purpose. Clear thinking on this matter would do still more to release us from the enslavement of our false ideas.

Next, it follows that such important work as the bridging of two worlds needs, first, great care in the choice of the human instrument : secondly, it demands years of self-sacrifice and severe training. In the course of a long talk with me on New Year's Day, 1935, Nona said :

"Far from being a passive, lethargic channel, a medium—to be in full service—must be an active worker. The whole of her faculties must be at our disposal, responsive

and willing. All mediums for our purpose should have these things :

1. Good health : a sound constitution, so as to ensure a perfect body.
2. A sanely-balanced mind ; which, strange to say, is *not* antagonistic to
3. A very highly sensitive and vibrant nervous system.
4. An alert mental outlook : a quick mind which has the power to receive and transmit impressions, quickly and easily.
5. A deeply spiritual nature.

Those are the chief essentials of an ideal medium, and before such a medium begins to be active, her guides must have been with her for some considerable time, which varies in duration and degree. Let me illustrate. When two friends are entirely in sympathy, they find themselves reaching out into each other's unspoken thought. A guide wishes to do that, and the only way to attain it is by developing mind-contact—not brain-contact, nor even thought-contact—but a tuning-in of the processes of thought, through the mind, so that the two connect like a radio-set which can both receive and give out messages.

Then again, there are forces constantly coming from you to us, somewhat like the rays of the sun. Along these forces we connect back to you. The forces radiating from Rosemary are of such clarity and power that we can respond to them easily, and along that line I work with her. These forces only operate when we (the guides) deliberately open the door from our side as well. The contact must be from both ends, more especially from ours, for remember that ours is the side for giving-out. Yours is the receptive side."

Much can be learned from the spoken comments of the human instrument, just before contact, or

more frequently after it. Thus on one occasion¹ Rosemary said: "I have been where there was no landscape, but a lovely, radiant light. Everywhere was an exquisite lightness, compared with which the most beautiful effects on Earth seemed crude. Angel-forms glided past. It was an atmosphere of love and beauty, and of being rather than doing things." On another occasion,² she said, before becoming quite normal: "It's beautiful over there: blue mountains, and beyond them a still more beautiful blue air. You feel so light, so perfectly happy; a thousand times happier than when you feel your happiest here. I'd love to go beyond those mountains, but I cannot see beyond. Everything is clean, light, and beautiful. If only we knew, we should make ourselves perfect on this side. Nothing would be too difficult for us. I feel afraid to lose touch with them to-night. Fancy anybody not wanting to die! It isn't nice to suffer pain, but dying is bliss."

These visions of a happier world, which is very real and almost objective to Rosemary when her vibrations are quickened sufficiently to perceive it, are among the compensations of true mediumship. They are needed, for there is sometimes much to be borne through an added sensitiveness inseparable from psychic development. Rosemary pays the full price foreshadowed by one of her guides at the beginning of her self-sacrificing task:

¹ *Rosemary Records*. January 4, 1935.

² *Ibid.*, December 11, 1935.

"If we develop the spiritual side of mediumship, it etherialises the spirit-form until it is subject to hurts, just as we are when we approach your world."¹

Only men and women of courage can face it. But this very sensitiveness, so disadvantageous from a material point of view, is invaluable to Nona, who wrote through Rosemary's hand :

"Such a beautiful but rather delicate temperament is just ideal for our purpose, and the main reason why we chose her for this work. It has been a long training now—years and years on this side, and a few short years on yours. It was planned before she came to Earth."²

It is sometimes argued by prejudiced opponents that mediumship is "dangerous." That might be true in Rosemary's case were she not protected by a powerful guide, and by loyal friends on both sides of the veil. Every form of research has its dangers, but I have yet to learn that those in quest of new truth are deterred thereby.

Mediumship has also had its martyrs, but the tragedy invariably came from enemies who were both too stupid and too blind to value the priceless gifts they destroyed. That was the real tragedy of Joan of Arc, which has not yet dawned upon most of those who admire her deathless heroism. If to-day mediumship still has its price, we must

¹ *Rosemary Records*, September 29, 1928. Written through Rosemary's hand by a lofty influence who rarely contacts directly now, but who guided her psychic development along very pure spiritual lines before Nona came. He assumes the name of "Tiberius," but has no connection with the Roman emperor of that name.

² Written by Nona, and quoted by the author in *Psychic Science*, October, 1934. Confirmed later through another medium. (See page 162.)

help the brave men and women who carry it to bear the cost of increased sensitiveness in a world of comparatively low vibration. The day is past for the cheap sneers of the ignorant, and for silly allusions to "Satan." These people are the salt of the Earth.

CHAPTER III

THE UNSEEN GUIDE



Telikä ê á ran.

L.T. 117. "Telika, myself. Lo! the name!"

This phrase was spoken by the Lady Nona through Rosemary, on July 16, 1932. It was one of 23 phrases of similar length, all connected with an effort to disclose her Earth-name and identity in ancient Egypt.

OUR use of the term "guide" to designate the external intelligence which operates through Rosemary may need a brief explanation to those readers who are not familiar with psychic matters. It is the term used by Nona herself: but many investigators would use the word "control" instead. Some, reluctant to concede an external intelligence, might even prefer to call it "the Nona personality of Rosemary."

In later chapters it will be shown that Nona cannot possibly be any phase of Rosemary's personality; nor is it a matter of "control," but rather of co-operation between medium and guide. They are as distinct from each other as any two persons in the flesh.

The difficulty of tracing Nona's identity with

the Babylonian wife of Amenhotep III (which she claimed to have been) held back our acceptance of her story for a considerable time.¹ History does not offer any corroboration from records, at present, and even the tablet discovered in 1887² gives no clue to her name, though it alludes to a wife of this Pharaoh, a Babylonian princess, who had apparently disappeared under suspicious circumstances.³

In giving us her Earth-name, Nona has therefore supplied knowledge which may be tested against future discovery. Hypothetical evidence of this kind, however, is of no value until the discovery is made, and this would also apply to some of the new linguistic evidence presented by my colleague, though its consistent use by Nona cannot be ignored.

Nona gave me her real name in three ways which carry cumulative conviction. First, she impressed it correctly upon a London clairvoyant (Mrs. Mason) on June 28, 1930. Rosemary was not present, nor did I disclose the name to her afterwards.

Next, Nona wrote it through Rosemary's hand, on January 16, 1932.

Finally, she gave it in a group of language-tests (104 to 126 of the series) of which one is quoted at the head of this chapter, rendered into Egyptian form by Mr. Hulme. On each of these occasions the name given was "Telika" ("Tel-ée-ka," with

¹ *After Thirty Centuries*, page 42.

² *Ibid.*, 44.

³ Petrie's *History of Egypt*, Vol. II, page 267.

the accent on the second syllable). Another name, which I recorded as "Ventiu" ("Vént-y-oo"), had been given six months earlier (December 5, 1931) in a group of 28 Egyptian phrases, every word of which was translatable excepting "Ventiu," which Mr. Hulme at last perceived must be a name. (See page 82.) This earlier group also contained the first usage of the remarkable phrase recorded as "oo-â-ly-ah-wént" (see Chapter VII and hieroglyph heading to Introduction) which means "important is evidence." It punctuated the group no fewer than six times, like the refrain of a song or poem. Both "Telika" and "Ventiu" appeared in the second group of July 16, 1932. Much later (June 6, 1935) she explained that "Ventiu" was an Egyptian name given to her on arrival in Egypt, "Telika" being her real name; further, that she had adopted the name of "Nona" (literally—"no name") when first contacting us, because at that early date she could not have put through correctly her proper name.

"It would have been too risky," she said, "and would have led to confusion later. But I shall always be known to your side as 'Nona,' and would prefer it so. Ventiu, my Egyptian name, is that by which I am known on *this* side, in connection with these psychic contacts. I contact you as an Egyptian, and therefore use my Egyptian name, not my personal name of Telika."

We have already seen that there is at present no historical trace of Telika-Ventiu, apart from the correspondence¹ which passed between Amenhotep III and Kadashman En-lil (variously styled

¹ *Die Amarna Tafeln*. J. A. Knudtzon. Leipsic, 1907.

Kadashman Bel, Kallimmasin, etc., by different Egyptologists), found at Tell el-Amarna in 1887. But all authorities accept it as evidence that this Pharaoh had married a Babylonian princess, sister of Kadashman En-lil. And since further evidence is lacking, we are compelled to fall back upon statements made by Nona herself, supplemented by other statements from a still more remarkable source. (See Chapter VIII.)

The process¹ whereby Nona revived her memories of Egypt for the purpose of accomplishing her great work through us is one of the unsolved problems of Psychic Science. The fact is there, and a similar revival of memory on Rosemary's part will be discussed later. (See Chapter VI.) In both cases, the restoration of the memory was gradual, and the language came back with the memory. This accounts for slight discrepancies in the earliest account of Nona's tragedy² written through Rosemary's hand on December 15, 1928. Later memories suggest that she was *not* cast into the Nile by the Pharaoh's orders, but that the drowning was contrived by the priests who hated Nona, and was made to appear an accident.³ This would appear to absolve the Pharaoh from blame, and is probably more credible. Nona herself was "horribly disappointed," later,⁴ with the inaccuracies of her first attempt to write her story through Rosemary's hand: her influence with the Pharaoh, especially in the matter of the

¹ *After Thirty Centuries*, page 78.

² *Ibid.*, 40.

³ *Rosemary Records*. May 2, 1934.

⁴ *Ibid.*, February 16, 1929.

New Religion,¹ made her both hated and feared by the priests and Queen Teie (or Tiy) the ambitious and dominating first wife of this Pharaoh. Teie was *not* in favour of the New Religion. *The Rosemary Records* are completely at variance with those historians who have given her credit for it. They endorse the later view of Professor Glanville² that she disapproved of the alienation of the worship of Amon; and support Professor Peet in showing that "Teie is one of those characters to whom history has probably done more than justice; who had little influence or none, either in her husband's life or in the religious revolution associated with her son."³ So much has been written about the New Religion instituted by Amenhotep IV that we may be interested in Nona's account of it:⁴

"It broke away from elaborate ritual and sacrifices to gods, and substituted a simple form of worship of the Supreme God. It differed from Christianity in that it did not deny the gods worshipped in Egypt; but since there was one Great God in the universe—even the orthodox Egyptians believed that, though they held He could not be directly approached—the New Religion held that He *could* be so approached.

It encouraged spontaneous prayer. The older priests did not. They had their own set prayers, and people were expected to use them. This new faith was a natural, spiritual protest against the empty forms of worship used in the temples. The essential Truth will always fight against an over-elaborate and priest-ridden form of worship.

¹ *Rosemary Records*, May 16, 1936.

² *Great Ones of Ancient Egypt*, page 134. (Hodder & Stoughton.)

³ *History of Egypt*, page 175. Baikie. (Black.)

⁴ *Rosemary Records*. May 16, 1936. Compare with Weigall's note, page 159.

The New Religion was not born in Egypt. It came from a land farther east, and was born in one of those solitary places where earnest souls gather together. Some told us that a Saviour or Messiah had come to proclaim this faith, but the world was not ready for it. No spiritual truth can take root until people are ready to receive it."

Many historians have traced a link between the New Religion of Egypt and the worship of the One God adopted contemporaneously by the Hebrews. Nona's testimony lends support to this link, though she has hitherto made no reference to the Semitic races as such. She too was an alien in Egypt. Her statements show that she married Amenhotep "in his later years";¹ and that the weary and ailing monarch² turned to her for that comfort and sympathy denied to him by the hard-natured Teie.³ And I see no reason, after many more years' close association with Nona, to regret having disclosed elsewhere⁴ her statements about her spiritual reunion, after death, to the Pharaoh she had comforted in those later years. Austere and aloof herself, Nona sometimes reveals in her contacts with us a masculine strength compatible with her claim⁵ that she and Amenhotep are now one soul. We know too little of the psychic laws of dual and multiple personality to treat otherwise than with respect such statements from one who has proved her inde-

¹ *Rosemary Records*. July 19, 1930.

² *Ibid.*, March 30, 1934, and confirmed by my research.

³ *After Thirty Centuries*, page 58.

⁴ *Ibid.*, page 83.

⁵ *Rosemary Records*. June 1, 1933. (See Chapter XI of this book, page 164.)

pendent existence. They suggest that this modern contact with ancient Egypt has a deeper significance, which we shall discuss in a later chapter. (See page 164.)

Nona's knowledge of ancient Egypt has frequently been put to unexpected tests. Thus on March 25, 1936, I read to her (while in control of Rosemary) a letter just received from a South African correspondent on the subject of mummy-wrappings. Nona replied at once with a detailed account of the process used in linen-making :

"The industrial workers of Egypt used hand-loom, and were proud of their craftsmanship. Pleated skirts and over-garments were of linen thread treated with oil and water ; the threads being twisted under the oil and water, and not by the fingers. This process gave the thread a permanence which did not break under the heat of the sun, and imparted to the cloth itself a smooth, even texture. But mummy-cloths generally were just wrapping, strong and serviceable, woven for stability rather than beauty. Special workers wrapped the bodies with skill, treating them with great reverence."

The value of such statements is not in their account of the fabrics woven, for many writers¹ have discussed Egyptian linen and muslin in great detail. For us, the interest lies mainly in the *process* outlined by Nona, which is not to my knowledge discussed by any authority, and which could only be described by one who had been an eye-witness. Equally evidential are Nona's recollections of the priests in Egypt ; of the young prince who afterwards became Amenhotep IV ;

¹ Wilkinson : *Manners and Customs of the Ancient Egyptians*, Vol. 2. (John Murray.)

and of his mother, the much over-estimated Teie. All three were discussed in a trance-talk on February 13, 1935, when Nona was in a reminiscent mood :

" You could have divided the priests of Egypt into three distinct types. First, men of great learning and psychic power. Levitation and Materialisation were simple matters to the higher type who had studied the occult. Many used their knowledge in a less spiritual way, but there were also many who were honest and sincere. In the second group were those who used occult knowledge for their own ends. A third type were quite unable to grasp the hidden truths at all, and interested themselves in ritual only. Further—and as always—the real spiritual truths came not from the established religion, but from wandering, lowly, spiritual men with whom God had spoken."

" The queen was obsessed by a wish to dominate. She was afraid of the New Religion. She hated anything new, and clung to the old rituals. Even in the court she would have no new ideas. She was determined to be prominent, and unpleasant to be with ; a domineering woman with a strong physical aura which left one tired and drained of all strength. Even the Pharaoh felt that. I still maintain¹ that had the power of the queen been removed, and had the young Akhenaten (*Nona pronounced it with four syllables*) been surrounded by sympathisers, the further history of Egypt would have been different : neither do I think the Empire would have fallen. He has been blamed too much for that. He was wise, clever, mild and gentle, and he lacked courage ; but he stood alone."

When asked about Gilukhipa, the Mitannian princess married to Nona's Pharaoh in the tenth year of his reign, Nona answered :

" I do not remember that name. I think she must have passed on. There was no one else who mattered in my time, except the queen and myself."

¹ Compare *After Thirty Centuries*, page 58.

These three examples of Nona's recollections of Egypt have been selected from many similar memories to illustrate what appears to be a new fact to Psychic Science. The revival of subconscious memories will be an interesting problem to scientists of the future. If we can accept Nona's statements that she had long ago lost all touch with Egypt,¹ in the course of her long spiritual development in the spheres: that she revived these memories² in order to accomplish the purpose of this book: if we can regard such revival as one aspect of psychic development, we may begin to perceive the possibilities of unfolding the past in a way which differs from ordinary research in that it taps a personal experience. Nona insists that such memories can *only* be revived as actual experiences.³ No spirit may tap another's memories in this way, though it may transmit by telepathy such memories already revived in another. Maeterlinck's theory of a "Cosmic Mind"⁴ (to which "everything is known, in which everything is possible, to which everything goes, from which everything comes, which belongs to all, to which all have access,") finds no support in Nona's teaching. In Chapter VIII it will be shown that a similar process of memory-revival is taking place in one who is now in the body.⁵ The nature of the process is still unknown to us, but the fact is there.

¹ *Rosemary Records*. October 20, 1928.

² *After Thirty Centuries*, page 78.

³ *Ibid.*, page 78.

⁴ Maeterlinck: *The Unknown Guest*, page 81. (Methuen.)

⁵ Rosemary now remembers details of four previous Earth-lives.

The Nona of to-day is a much more advanced personality than the Telika of ancient Egypt. Indeed, she admits that there are few links with Egypt in her now.¹ She has passed through other spheres (or "states" as she prefers to call them) of "higher and finer vibration," and these are the ones upon which she now works.

"The longer I am in contact with your Earth," she said to me (March 25, 1936), "the more I realise the need for infinite pity and patience, in order to help those in the flesh, and those who have just passed on."

Her method of contact through Rosemary is a combination of Writing Mediumship and speech in Partial Trance. She once used a simple illustration:²

"It is like having both a pen and pencil. If the pencil breaks, you have the pen. If the pen runs dry, you have the pencil to fall back upon."

The process of contact has already been explained elsewhere.³ Later comments by Nona, however, throw new light on the nature of such contact after many years' successful experiment. Thus on September 29, 1934, she made the extraordinary statement:

"There is no space: no here or there. *I am not here, and yet I am controlling this medium. I am, but I am not here.*"

On January 2, 1935, she amplified this statement:

¹ *Rosemary Records*, February 17, 1935.

² *Ibid.*, January 1, 1935.

³ *After Thirty Centuries*, page 25.

"It is like speaking on a telephone. Sometimes I establish contact with the medium *by thought*, from a distance. The connection may none the less be as clear as when you speak to someone miles away on your telephone. But in writing, or in any form of physical mediumship, the guide must be actually present in some form. I say 'in some form' because I do not attend here as I really am, but in a specially prepared form or condition. Sometimes I am what you would call far away, for only my *mind* is here, projected from afar."

In the autumn of 1934 Nona tried an interesting experiment. She withdrew from active contact in our sittings, leaving that to other guides for several weeks. During this time, *Nona deliberately merged her own personality into that of her medium*. The effect on Rosemary was a noticeable improvement in health at a time when she was feeling very "run down": also a perceptible quickening of her psychic nature.

On Nona's return to active communication, I asked her to explain what had happened. She replied:

"I approached the medium through her mind, contacting her as often as possible, although never near her as you would understand it: more in the way the sun's rays can be felt upon Earth—the sun still being at a distance. Thus by constant watching, I have discovered quite a lot about her which I did not know before."

Nona's explanation opens up a big question on the nature of personality. If such blending is possible between a spirit-guide and her human instrument, where are we to draw the line on the fusions which *may* take place, both here on Earth

and upon other planes of being ? I have already hinted at the fusion apparently effected between Nona and the strong Egyptian spirit whom history knows as Amenhotep III, and shall return to this in my final chapter. (Page 164.)

Whatever our opponents may say against the assumption that the Lady Nona was in Egypt the Babylonian princess Telika, my colleague and I are under no illusion about the powerful external intelligence at work through Rosemary. By repeated and successful tests in matters which can be verified, Nona has given us confidence in her other statements on matters which cannot be verified or disproved, in our present state of knowledge. We have learned to trust her by years of experience and evidence of her sympathy and forethought for us, in personal matters as well as in our psychic work. Aloof in her personal contacts, she has a deep and kindly understanding of human nature in all its phases. I have never known her to write or speak an unkind word, even of our adversaries on both sides of the veil. With infinite patience she pursues her work through Rosemary, bearing cheerfully with the many difficult conditions and disappointments of psychic contact ; protecting her medium, sparing her vitality when she is tired, and encouraging us all in the work we have undertaken—not without sacrifice—in co-operating with her in the task she was sent to do.

CHAPTER IV

THE TRANCE-STATES AND XENOGLOSSY


 äkh . . ä'n tä' hä' idúntiy,—tu-éyi.

L.T. 756-757.

*"Our spirit is this, behind and enveloping (as with wings)
the lady deputy—she-who-is here."*

The above remarkable phrase was spoken by the Lady Nona through Rosemary, at the International Institute for Psychical Research, May 4, 1936. It is one of the clearest phrases on the gramophone disc. The contact in Trance-control has never been expressed more lucidly, and Nona's employment of a rare (but correct) Egyptian idiom suggests that the process used in trance-contact was known in ancient Egypt.

F W. H. MYERS suggested long ago¹ that trance-possession was a developed form of motor-automatism, in which the medium (or so-called "automatist") apparently relinquished his or her conscious control of the body and its various faculties, in favour of control by an alleged external spirit.

Other keen observers² have shown that the word

¹ *Human Personality*, Chapter IX. (Longmans.)

² Fodor and others. *Encyclopædia of Psychic Science*, page 18. (Arthurs Press.)

" automatism " is a misnomer. I agree, for this word has led many inquirers to imagine what Myers certainly never intended,¹ and to assume that all trance-phenomena originate in the subconscious personality of the medium. Sceptics have been more than ready to seize on a word which appeared to support their contention that discarnate intelligence does not exist. But further research since Myers died² has thrown much clearer light upon the subconscious personality and its reactions to discarnate intelligence: and there can be little doubt that Myers to-day would have found a better word than " automatism " to express the various types of mediumistic trance, just as he would long since have discarded the misleading word " automatist." The post-mortem contacts of Myers with Sir Oliver Lodge³ lend additional support to this opinion; and endorse Nona's teaching on the necessity for adjusting the slower vibrations of Earth to the more rapid conditions of the higher sphere⁴ for the purposes of mediumistic contact.

Psychology has perhaps been taught too long upon a non-spiritual basis; upon the assumption that the human minds of living persons contained within themselves the solution to all problems of mental activity, including mental mediumship.

The Nona-Rosemary case alone proves that assumption to be utterly false. Therefore all the manifold phenomena of trance, ecstasy, and

¹ *Human Personality*. Epilogue.

² Myers died in 1901.

³ Lodge. *Conviction of Survival*. (Methuen.)

⁴ *Ibid.*, page 38.

kindred states of mind may now be studied in conjunction with the proven facts that we survive death ; that a spiritual world exists, whatever may be the degree of its interaction with ours in individual cases. These facts, which had already been demonstrated by other examples of mediumship, will in future affect our consideration of all those mental states ranging from lunacy, obsession, and temptation at one end of the scale, to the highest inspirations of genius at the other. They include and demand a recognition of discarnate beings of a capacity—under certain conditions and through human instruments correctly called mediums—to make intelligible contact with us. The methods by which this contact is made will form the basis of scientific inquiry for many centuries to come. Psychic Science is yet in its infancy, but even its present conclusions cannot be ignored, for they affect every field of human research and practice.

There are many degrees of trance, ranging from what is commonly felt as intuition or inspiration to the complete dominance of the controlling intelligence in which the medium's own consciousness seems to be replaced by another's. Hypnotism may play some part in the latter type of control, and is even held by some sceptics¹ as an alternative solution to the spirit-hypothesis ; overlooking the fact that hypnotism is a mental process, and that mind is not limited to a physical body. Nona admits² that in *complete* trance

¹ The official Russian view, for example. See footnote to page 153.

² *Rosemary Records*. July 11, 1936.

hypnotism *is* applied from the other side, by a process of thought-direction, which, however, can only operate when the medium's mind is passive. When this happens, the medium usually remembers nothing of what has taken place.

Partial-trance is rather different. Rosemary, for example, is never hypnotised, states Nona.

"When conditions are good, her mind and mine are tuned to unison: when not so good, we are nearly in unison. The process is one of co-operation."¹

Inspiration is a still weaker form of trance-control. In creative effort, for example, external ideas are sometimes absorbed into our consciousness. The artist, composer, writer, and preacher are each and all familiar with it, though they seldom know the source, or the individual intelligence who may be inspiring them. The materialist has utterly failed to explain it in terms of physical processes. It is literally an impressing of spiritual power. Intuition is another unrecognised form of contact, felt by many people in moments of crisis. This may be either a warning from the other side, or a momentary lifting of the veil which normally shuts off our own *larger consciousness*, which, Nona points out,² must not be confused with our *subconscious* minds. The exact nature of spirit-control is still uncertain. Formerly, Myers and others suggested "an invasion" of the medium's body by the controlling spirit.³

Another experienced student, David Gow,⁴ held

¹ *Rosemary Records*. July 11, 1936.

² *Ibid.*, March 18, 1936.

³ *Human Personality*, Chapter IX.

⁴ Formerly Editor of *Light*.

that "the dead never return in any complete sense of the word; the messages and manifestations being in the nature of signals, or projections of force sent, so to speak, across a gulf."¹

When I quoted this to Nona, she replied :

"In so far as it applies to physical phenomena, he is right. In materialisation séances, for instance, the spirit is not inside the form. But it is possible for us to contact Earth as you contact your friends through a telephone. It is definitely your voice, your mind, your will—everything except your bodily presence."²

On the other hand, Rosemary used the telephone simile when explaining to me her sensations: "The beginning of a sitting is like removing a telephone receiver and waiting for the person at the other end to speak. Until it is removed, nothing can come through at all. In the same way, until I open the door as it were, Nona can neither write nor speak."

At a later date Rosemary said that as her own psychic faculties developed, the less Nona's presence was felt by her. "It now feels like an intensified form of thought-transference; a telepathic connection between Nona's mind and my own."

It is obvious, therefore, that in these processes there is nothing to justify the term "automatic." In Rosemary's case, it is definitely a co-operation with Nona, in which the medium never entirely loses her conscious control.

Another point I have observed in Nona's

¹ Preface to *Ask the Spirits*. (Rider.)

² *Rosemary Records*, November 10, 1934.

contacts is that when functioning by one process, or "vibration"—as she prefers to call it—she is not simultaneously able to contact in other ways. Elsewhere¹ I have shown that "the various processes of control are to the guide like separate telephone-boxes. When in one box she cannot function through another, and continuity is lost if she attempts to pass from one to the other: and just as we in our telephone-boxes cannot both speak and listen at the same moment, so Lady Nona, in using Rosemary, may do either but not both at once." Thus on June 26, 1935, after Nona had answered many questions in her customary lucid English, I suddenly put a question to her in Egyptian, using a formula prepared for me by Mr. Howard Hulme.

"Only when I am speaking Egyptian is that form of test possible," *replied Nona*. "A particular vibration or 'wave length' is necessary, and it is not operating now."

Curiously enough, this same difficulty showed itself from the opposite end, as it were, on November 19, 1935. Nona had been speaking rapidly and fluently in Egyptian for several minutes, in a sort of "spate" or torrent of natural speech. At last she paused for breath, and I ventured to ask her to go more slowly, to enable me to record her speech.

"*Déem nāt-(=nate)-ä(ng) dä-née!*" was the swift and somewhat impatient reply.

A moment later, Rosemary, who was half-conscious, explained that Nona had "said that

¹ Shaw Desmond. *We Do Not Die*, page 83. (Arthur Barker.)

in Egyptian because she hadn't got back to English yet ! ”

This incident is one of many proofs that Nona and Rosemary are separate individuals. The Egyptian phrase was in due course translated by Mr. Howard Hulme as “ *The pronunciation is habitually restrained.* ” Obviously Nona, who was enjoying the unwonted freedom of unrestrained speech under exceptionally good conditions, resented my interruption and the request which accompanied it, “ to go more slowly. ” It was a perfectly natural protest against the unavoidable necessity for habitually restraining her speech, merely to enable me to record, laboriously and clumsily, what to me are sounds I do not understand ; but which to her are eager symbols of living speech. Moreover, since these have frequently no counterpart in English, time is sometimes lost in finding the nearest sound in my own tongue. All this must be a severe trial of Nona's patience !

Rosemary's comments after returning to full normal consciousness are sometimes helpful from an investigator's standpoint. Those which apply to ordinary partial-trance are quoted elsewhere ;¹ but the advent of Xenoglossy after nearly four years of steady psychic development brought with it her comments on clairaudience, the method adopted by Nona at the beginning of this phase of her work.

Thus the first Language-Test in ancient Egyptian, recorded by me as “ *Ah y'it ah zh'ula,* ” was

¹ *After Thirty Centuries*, page 28.

repeated by Rosemary after "she had heard someone say it." For a first attempt, it was remarkably successful, since Nona managed to impress its meaning, as well as its exact sounds. Rosemary remarked at the time of its recording that she thought it "was a phrase of farewell from Nona." Her surmise was correct, as will be seen from Mr. Hulme's analysis elsewhere. (See page 177.)

Other early examples were not so successful. No. 5 of the series, "*I'stya Vóla*," was thought by Rosemary to be connected with prayer. Actually it had a significance for the medium herself, of which we remained ignorant until its meaning was disclosed by Nona two years later.¹ The word "*Vóla*," or, as it was first recorded, "*Váula*," baffled our translator for a long time, and with good reason. Nona, however, finally cleared up the mystery in a series of language-tests which enabled us, ultimately, to make the thrilling discovery announced in Chapter VI, paragraph 1.

Clairaudient contact was also shown in Rosemary's comment before speaking No. 2 of the series: "I give you this: it came as a flash; just the faint shadow of a spoken word, *Ah you'ngk tya*."²

Now let us compare Rosemary's "faint shadow of a spoken word" with Nona's explanation of the process used in these contacts. Speaking in normal English through her medium,³ Nona said:

¹ See Chapter VI, page 00.

² Quoted in *After Thirty Centuries*, page 30. See also in *this* book, page 177, L.T. 2.

³ *Rosemary Records*. August 11, 1932.

"In clairvoyance resulting from my control, her etheric mind sees the pictures as clearly as I do. It is easy to impress pictures, Doctor, and she then describes what she sees. But in clairaudience we have a still more direct contact, though it is harder to develop. The actual words are impressed on the medium's etheric mind. She does not hear the words as sounds. It is a thought-transmission. It is there, suddenly in the mind. Her etheric mind has also the power to repeat the word as you could repeat a memory-picture, at will. This impresses it on the physical brain, and when it is so impressed, she speaks the word for you to hear and record."

Rosemary's own comment on the process is dated July 16, 1932: "I feel the language-phrases as inaudible speech." She added that they "seemed to be impressed on a part of the brain which wasn't the normal brain, but something which feels as though it were between the brain and the skull." The sensation of this other brain was that it "seemed to fill" all her head. It felt tight, and made her head ache for the time being.

The student will notice the distinction Nona draws between the etheric mind and the physical brain. I am convinced, too, that Rosemary's statements of her sensations will one day receive careful consideration from medical men and science generally. The materialist, who limited his induction to observation of physical processes, had almost persuaded the world that the brain *is* the mind: with the inevitable corollary that since the brain must perish at death, the mind must also perish with it.¹ Fortunately, the modern scientist

¹ Professor G. Elliot-Smith's statement to this effect is answered in Chapter X. It appeared in an article on "The Future Life: the Origin of the Myth," published in *The Spectator*, December 1, 1933.

is wiser : and it would have been better for the materialist had he also followed the other part of Bacon's method by collecting *facts*, before deciding so important an issue solely on the observation of physical processes.

Another significant comment was made by Rosemary on March 13, 1935, following a successful transmission of over twenty phrases, and an attempt by Nona to write hieroglyphs by impressing pictures of these on her medium's clairvoyant vision. Rosemary had found it necessary "to relax completely." Any attempt on her part to imagine or complete a half-spoken phrase defeated the clairaudient reception. The word came to her lips more easily when she did not "try to think what it was" ; or, better still, "did not think at all."

The contacts are easily broken by outside disturbance. Phrases 6 and 7 of the series (page 177) show Nona's response to an unexpected break caused by a gramophone playing in another room. Phrases 74 to 78 (page 178) reveal a similar concern on the part of the spirit-communicators, in a sitting spoiled by outside noises. Absolute stillness is essential ; and since this is so difficult to obtain in these afflicted days of noise from passing motor-traffic, aeroplanes, or somebody else's radio, it follows that our sittings are often disturbed and spoiled. This same affliction almost ruined the important experiment made at the International Institute for Psychical Research, to be discussed in a subsequent chapter.

Another handicap is the fragmentary nature of these isolated phrases of Egyptian speech. Writing

through Rosemary's hand in October, 1931, Nona explained that she sometimes said much more than her medium heard.

"Often she will retain part of a sentence only. She will not give it unless it carries spontaneously."

Rosemary corroborates. She frequently hears "a torrent of this strange, foreign speech." The difficulties of recording are therefore as numerous of those of transmission. They account for the disjointed nature of some of the phrases published in this book.

As Rosemary's psychic power increased, Nona's control of the Xenoglossy steadily developed until now a sort of "spate" (see page 52) of Egyptian—far too rapid to record—is occasionally transmitted through Rosemary. For months prior to the Institute experiment, Nona indulged in "practice-spates" which were obviously a preparation for that forthcoming test. When the time came, however, she reverted to the earlier and simpler method which consisted of short isolated phrases spoken deliberately and clearly. This method is the clear dictation of short phrases of five or six syllables each, and pausing between each until three taps of my pencil inform her that I have recorded the last phrase to my satisfaction.

Beginning with isolated words, Nona steadily increased her output until as many as 66 Egyptian phrases were recorded at a single sitting at Brighton, in August, 1935 (page 87). A year earlier, in one of her rare personal contacts with her translator, Nona had enabled him to clear up many ambiguous details in pronunciation, particularly

in the vowels and semi-vowels used in ancient Egyptian. He had prepared a long list of questions which Rosemary refused to see or discuss prior to the sitting. Nona answered all these without hesitation. She used speech, writing and gesture to clarify her meanings. For nearly two hours she held control, demonstrating the strange guttural aspirates, peculiar consonants, and construction of this long-dead language. Finally, Nona spoke in English to her translator, thanking him and us for our collaboration. She referred to his home as his "roof-beam," not "roof-tree"; explaining this to be an Egyptian idiom of speech. Many other details were given, including a number of extremely graceful gestures associated with worship in the Temple: hands close to the body, fingers extended; arms out and brought in; hands held forward, palms upwards; upraised in supplication; left arm extended sideways, right hand close to cheek; hands forward and cup-shaped; hands down, with head averted; and finally, hands again held cup-shaped, with head bent forward in humility.

Nona, who as the Pharaoh's wife was also a priestess in the Temple of Amen-Ra at Karnak, demonstrated these gestures in utter silence, with a grace and reverence I shall never forget. The perfect response of her medium's arms and hands astonished Mr. Hulme. This, too, had a significance the nature of which by now the reader may have guessed. We at the time were too astonished to be other than spell-bound by the mystical wonder and beauty of it all.

CHAPTER V

THE LINGUISTIC EVIDENCE

By the Translator, A. J. Howard Hulme

§1. MY interest in the Rosemary mediumship was first aroused by the name, "Nona," which appeared in Dr. Wood's books and articles; for his explanation, that it was used to denote "no name" or "nameless," was in accord with the consonantal spelling, "n-n," of the ancient Egyptian word of negation. (Most probably the Latin words "non" and "nonne" are related to it.)

Therefore I wrote him, asking if any of the Egyptian language ever "came through" in those séances.

§2. I was led to make that inquiry because I had translated, some years earlier, two detached short passages, supernormally received in Egyptian hieroglyphs. These experiences were not repeated, and, if I had not had them, it is highly improbable that it would have occurred to me to get into touch with the compiler of *The Rosemary Records*. Certainly, I never expected more than a phrase or two, if any at all; but the copious result—more than eight hundred phrases in five years—was beyond my anticipation on May 29, 1931,

the date of my first inquiry. That material has provided words enough to constitute a dictionary sufficiently complete for average purposes.

§ 3. It is difficult to show and explain to the ordinary reader the purely *technical* and most convincing features: such as period-characteristics, survival of archaisms, grammatical accuracy, peculiar popular terms, ordinary elisions, figures of speech, etc., *but they are intensely evidential*. The publication of a tome dealing exhaustively with my five years' work on this matter, though necessary, is beyond my resources and would only appeal to a limited class.

The present short review will only deal with some linguistic distinctions which may not be beyond the interest of the average reader and especially of those who collect evidence to support the fact of survival.

The words of the enclosed translations *can be checked* by anyone, by consulting an Egyptian dictionary¹ obtainable in very many public reference libraries; and I believe that the best possible means for checking the grammar² is similarly accessible.

VOWEL SOUNDS

§ 4. (I) The value of obtaining the *vocalisation* of the ancient language of Egypt will be apparent when one sees the two methods of transcribing at present in vogue.

In the original writings, only consonants are

¹ *Egyptian Dictionary*, by E. A. Wallis Budge.

² *Egyptian Grammar*, by Alan H. Gardiner. (Clarendon Press, Oxford.)

written. Because the writers ignored what we may strictly name vowels (for there are a few quasi-vowels), the accepted modern method is to transcribe by consonants only, and such transliterations are, as Dr. Gardiner truly says, "desiccated skeletons of words far more than the living, vibrating sounds of real speech." (*Egyptian Grammar*, p. 422, par. 1.)

Thus the following phrases of the Lady Nona (*Language-Tests* Nos. 62 and 63) would be transcribed by Egyptologists as



(a) *d3ir gnn hr rn, di ms ty Fntyw*. As long as vowel-sounds were unknown, this method was the only strictly scientific one.

The "popular" method is arbitrarily to put "e" where one feels the need of a vowel in order to pronounce—thus :

(b) *daär genen her ren, dem-es ti Fentiu*.



The first result (a) is unpronounceable ; the second (b) is not even assumed to be correct.

(2) We know, from the Lady Nona, that this phrase was *spoken* thus (with vowels "ê" and "i" sounded long, as "ey" in "they" and "ee" in "meet") :—"Dê'ê'(r) gänäna hör ran. Di mi's ti'ya Vê'ntiu !" ; "Subdue the laxity with regard to the name. Put, oh do, please, 'Véntiu'?" (Concerning the habit of dropping "r," as here in "Dê êy(r), see § 13 (a).)

Her phrase referred to our previous, and wrong, rendition of a name as "Hwénty-oo" ; see L.T. 45 (page 178), also § 23 (h) (page 82).

§ 5. I must emphasise that when I state that Nona *said* certain things to me, they were given *in Egyptian*, for, with one exception (see below, § 15, par. 1), I have received from her nothing in any other language. This presents great difficulty in cases wherein she explains or corrects some detail of an already recorded phrase, for her quotations appear to be outside the meaning of the current text. They are isolated “*words*” only.

To obtain from her the vowel sounds in groups of words with similar *consonantal* spellings, but having entirely different meanings, is a very valuable acquirement.

For example, Egyptologists hitherto have always rendered  (=“ is ” or “ are ”) and  (=“ come ”) alike,—as “*iw*.” Nona gives numberless examples of the former as “*iw*” (oo), and the latter she sounds as “*ä'-u*” (áh-oo).

The words for “cup” and “occupation” or “pastime” have been transliterated, until now, by “*hnt*”; and the word for “Eternity” is rendered as “*hnty*”—three real “puzzlers”! Nona gives “*hénti*, (*hén-tee*)” for “occupation” (v. L.T. 461, 510, 566).

She gives for “Eternity” the sound “*húntiy*” (*hóon-tee*) (v. L.T. 614). This confirmed my earlier translation of its derivative, “*húntiyat*,” in (v. L.T. 430).

§ 6. An interesting feature which has come through Rosemary is that many of the words expressing *wish* or *command* have begun with the vowel “*ä*” (*ah*). This feature was usually not

written in the old writings ; but occasionally, rarely, the sign of the flowering reed, 𐤀, was added, in the case of some verbs of two consonants, as a prefix to form their *imperative mood*. But the sound or quality of that vowel hitherto was not known.

In the Coptic language, which fortunately is written fully vocalised, and which, in the main, is really the ancient Egyptian language, though of a stage very much later than Nona's day, there are several words to which the addition of 𐤀, *ä*, is made in creating the *imperative* :—" *jo*," "to speak," becomes the imperative "*ajo*," "speak (thou)"; "*naw*," "to see," becomes "*anaw*," "See!" "Look!"; "*eire*," "to do," becomes "*arire*," "do (thou)!"

Modern corroboration of the assumption that the old language used a prefix "*ä*" on words of command is good evidence of the source of the communications ; and it is unanswerable except on the silly supposition that this English girl, the medium, knew the grammatical facts.¹

Instances here of the prothetic sign, 𐤀, to indicate the *imperative mood* are in phrases, L.T. 2, 4, 16, 399, 417a, 417b. (See page 177 for the first three.)

§ 7. There has been considerable speculation over the sign 𐤀, for it represented or at least accompanied many sounds. We have seen (§ 6) that Nona uses it broadly, like "ah," when it is the initial of a verb of command. In other cases

¹ Rosemary has never seen either an Egyptian Dictionary, or an Egyptian Grammar. F. H. W.

she gives it as “ê” in “they.” Egyptologists transcribe it by the letter “i,” but the late Sir E. Wallis Budge unvaryingly used “â” (as in “hay”) for this sign. I think we cannot but approve of the sound “â,” for in its *single* form (i.e. not as 𓂏; v. next par. below) it is as Nona gives it in all cases except the imperative mood. With the sound “â” (or “e” as in “they”) it may be seen as the pronoun “I” in phrases, L.T. 257, 263, 428, 430, 511, and many others.

When I asked Nona, through the entranced Rosemary, how they sounded the sign of a *pair* of flowering reeds, 𓂏 (= 𓂏), her reply was immediate: “Repeat. Double ‘ay-yea’” (as in “May-day”). Egyptologists transcribe this *double* sign as “y” (*ee*) as in “Fntyw,” in § 4 (I), above.¹

One should notice that Nona, by uttering “ay-yea,” was only *naming* that double sign. She was not declaring that sound to be its constant rendition, for she has often used it differently (L.T. 33, page 177), as a suffix with the sound “iy,” i.e. as “e” in “key”; just as we name our alphabetical letter “â” as “ay,” and yet, in usage, sound it differently in “mat,” “what,” and “gate.” In Nona’s oft-recurring exclamation, 𓂏_{var.} 𓂏, *ti’ya* (*tée-yah*) (v. § 19), she adds to that sign an unwritten final “ä” (*ah*)—a *suitable* addition, too, in an exclamation.

§ 8. Certain general inferences, arrived at by Egyptologists, as to the pronunciation of ancient

¹ “Fntyw,” or Ventiu, Nona’s Egyptian name, will be found along with many other early Language-Tests (L.T.) in Appendix I, at the end of the book. F. H. W.


Egyptian, were frequently and admittedly controverted by exceptions. Those inferences were from the Coptic language, mainly in its Theban dialect Sahidic, and a little from the older, Akhmimic. The Lady Nona's utterances disprove those inferences, and show that the exceptions are so numerous as to obviate their retention any longer.

(a) INFERENCE.—“*That every syllable, and consequently every word, begins with a consonant.*”


REFUTATION.—The Lady Nona has completely disproved this by giving numerous instances in which a syllable commences with a vowel.


INSTANCES.—“*a (r)*,” in L.T. 4, 12, 96, 97, 98, 124, 128a, 264, 428, 430, 549. “*ä-éta*,” in L.T. 399. “*ä-hu*,” in L.T. 73. “*an*,” in L.T. 107, 415, 554. “*äsi*,” L.T. 49. “*ê*” = “*I*” = “*my*” (Exx. above, § 7, first par.). “*êyh*,” L.T. 540. “*ê-ira*,” L.T. 50, 643. “*ês*,” L.T. 108, 121, 123, 511, and many others. “*im*,” L.T. 430. “*ima*,” L.T. 425, 496a. “*in*” (*een*) = “*no*,” L.T. 17, 469, 540, 813. “*intiy*” = “*that-which-is*,” L.T. 564 (and used frequently). “*it*” (*cet*), L.T. 186. “*i'sti*,” L.T. 5, 512. “*i'vidiât*,” L.T. 50. “*iyár*,” L.T. 31. “*ong*” = “*hand*,” L.T. 399. “*iw*” = “*is*,” L.T. 6, 19, 74, 77, 98, 100, 101, 102, 124, and very many others. “*uw-di*” (*oo-dee*), L.T. 88. “*wê*” (*way*), L.T. 95. “*u-ét*,” L.T. 415. “*u-wä'n*,” L.T. 460.

This refutation is supported by the pronunciation of a few words, names, etc., which appear fully vocalised in Babylonian transcriptions of Egyptian, written in cuniform characters, on the clay tablets


(d) INFERENCE.—*That the signs  are not identifiable with the vowels which occupy their places in the same words in the Coptic language; that in the Coptic the consonantal effect of those signs has already died out or is not written.*

REFUTATION.—The modern revelation shows that already by the mid-XVIIIth Dynasty the consonantal value had ceased, and the two sounds were invariably vowels. Therefore obviously no loss of consonantal values has occurred during the transition into Coptic; though certainly there is obedience to the regular tendency gradually to change the value of the vowels themselves, such as occurs in our own and most languages.

Although Coptic is a survival of parts of the ancient Egyptian language (written in Greek characters), and is a survival of *Late* Egyptian as far as its *vocalisation* is concerned, it is generally considered that much of it belongs to the Egypt of nine hundred years *before* Nona's birth. Nona's style shows how improbable it is that after those remote days the vowels had *regained*, by her day, consonants which supposedly were once regularly associated with the same. With the exception of , such "half-consonants" appear to have lost their consonantal appendage before the middle of the XVIIIth Dynasty.



§ 9. In the old writings, the hieroglyph , which is merely the letter "n," does duty for many words of different meanings; and there has been very little clue as to what vowels accompanied it to distinguish its several uses. For *n*, as a link between a verb and its nominative, though

she seldom uses it, Nona sounds it as “*än*” (*ahn*) (Exx. L.T. 140 and 397); and similarly as the preposition “to” (Exx. L.T. 126, 523). But for the meaning “of,” in cases of possession, “belonging to,” she sounds it as “*ániy*” (*Annie*) (Ex. L.T. 525).

The orthodox method of transcribing the signs  is “*ny*”—the same in *both* its usages as “therefor” and as “we two.” The Lady Nona says “*nêä*” (*náy-ah*) for “therefor” (L.T. 124), and “*niy*” (*nee*) for “we two” (L.T. 49, see page 178; and L.T. 762, on page 116).

§ 10. It is fortunate for our work of translating and recording that Nona’s vowels are constant, and contain none of those elaborate changes in accordance with different declensions, such as exist, for instance, in the Coptic stage of the language.

CONSONANTAL SOUNDS


§ 11. The messages have clarified the sounds of the two signs,  and , which, it has been believed, were blended or fused into one at a date just before the time of our communicator.

Nona often uses the sound “*z*” in words spelled with “*s*,” as we do, for instance, in our word “Rose.” She gave this actual example, “Rose,” in her reply to Dr. Wood when he asked her about the sound “*zō’-la*” (*zō’-lah*) in L.T. 96. That the fusion of “*s*” and “*z*” was nearly, but not quite, complete in Nona’s Earth-date is shown when, a month later, and in response to a further question on the word, she pronounced it as “*sō’-la*”



(L.T. 128a). Of these two sounds, Nona uses "z" in most cases.




§ 12. There has been no difficulty in receiving the guttural aspirate ● “*h*,” which we both record as “*kh*.”


§ 13. (a) The suspected weakness of the consonant “*r*” has been proved by these experiments to be correct (Exx. L.T. 3, 37). The preposition *➤*, “*r*” (=“towards”), is always rendered as “*ä*” (*ah*)—not as “*ahr*” (Exx. L.T. 6, 7, 86, and many others).

(b) The word  (= "approach"), comes as "ó-lä" (*óh-lah*) (Ex. L.T. 417). (This is mentioned further, in § 14, below.)


So we see that the sign \ominus does duty for both “*r*” and “*l*.” Nona here is in line with precedent in making no distinction between \ominus as “*r*” and \ominus as “*l*.” She has treated it both ways, for the same word-root. Really, “*l*” is a liquid form of “*r*.” We get it as “*l*” in L.T. 20, 52, 95, 96, and others, but as “*r*” in L.T. 183, 184, and 396, all these being usages of the same word-root.

Yet in many words the “r” is never displaced by “l” (exx. are very frequent), and in others (Exx. L.T. 1, 8, 37, 45, 83, 84, and 85) the “l” is constant. In addition to the word “ong-la,” mentioned above (b), there are five other words with “l” which should interest and surprise Egyptologists, viz.  known as “rwit,” but which has come through in L.T. 459 as “luwi’t” (loo-wéet); = “to cease”;  “wr,” which has come in L.T. 37, 84, 93a, and 616 as

"*u-ê'l*" (*oo-ále*) = "important";  "*wrd*" = "weary," given as "*u-li'd*" (*oo-léed*) in L.T. 278;  "*r-r-ç*" = "beside," = "near," given as "*li'ra-ong*" (*léer-ah-ong*) in L.T. 523; and  "*twri*" = "purely," which has come through as "*taw-ê'lä*" (*taw-ále-ah*) in L.T. 89. (See page 179.)

§ 14. The Semitic guttural sound represented in Egyptian by  (*ng*), in Hebrew by the "*ayin*," and in Arabic by "*ain*"—a sound unknown in English—has not come through easily; nor could one expect it. It has either been omitted, as instanced in "*ó-la*" (Exx. L.T. 417, in § 13 (*b*), above), and in "*vāt*" (*vait*) = "one," of L.T. 403, in both of which one would expect a sound like the "n" in "song," without any intrusion of the "n." But the "*ayin*" consonant comes in L.T. 46, 406, 555. (See the former on page 178.)

In cases of the omission of this awkward consonant, there has been recorded only its accompanying vowel, usually a broad "*ä*" (*ah*), as in the first word in L.T. 64, or, on some occasions, as short "*o*" (*ong*), instanced here in § 21 (*c*), below, concerning L.T. 555. (See page 178 for L.T. 64.)

§ 15. No one suspected that there was a consonant "*v*" in the ancient language, and I confess that at first it was to me a serious difficulty. But I found early that it was regularly used for  "*f*," as the pronoun "he." Egyptologists will appreciate my difficulty when L.T. 403, "*vāt*" (*vait*), was sent for my translation. Even its

isolation was a difficulty, for contexts *do* lead to clues. I had to return this, asking for Nona's help. Her reply, nearly a month later, was given in English: "*It means 'one' or 'only,' according to its position.*" This was the first case in which Egyptian and the English translation have been given.

Nona therefore uses "*v*" not only for what is written as ~~𐤅~~ "*f*," but also as "*u*"; for in occasional derivatives of the word "*vāt*" (*vait*) (= "one"), she replaced her "*v*" by "*u*." Instances of such derivatives of "one" are L.T. 415, "*u-ê't*" (*oo-éight*) = "unity"; L.T. 417, "*u-ê'tiy*" (*oo-éi'ghty*) = "solitarily" or "one only" (L.T. 100, 101, and in L.T. 510, 511), where she instantly corrected my pronunciation "*u-ê'ng-tiy*" (*oo-áing-tee*) (= "only") into "*u-ê'tiy*" (*oo-éighty*), and L.T. 514 into "*u-ê't*" (*oo-éight*) (= "individual"), thereby abolishing the supposed ~~𐤅~~ "*ng*."

Reverting to L.T. 510 (above; also § 14, par. 1), it seems as if the word never has borne the assumed sound "*vêngt*" (*vaingt*), or had lost the ~~𐤅~~, "*ng*," early; for its masculine form (i.e. minus the fem. ending "*-t*") survived, without the "*ng*," into Coptic as *ⲟⲭⲁ* (*oo-a*). Therefore one may suppose that part of its written signs, a forearm, was not part of its spelling, but was merely a "determinative" sign. Perhaps its purpose was to denote a unit, for the *count* of enemy war-casualties was always in "hands."

§ 16. There have been varied opinions among Egyptologists as to the *sound* of the consonant

𐛲, it having been considered equal to "tch," "dj" (or "j" as in "judge"), "ts" (like the Hebrew letter, *tsadik*), as a "dull emphatic" "s," as in "pleasure," and, quite justifiably, in some words, even as a "d."

Rosemary's mediumship has definitely proved that in the mid-XVIIIth Dynasty it was pronounced as our "s" in "pleasure." On the first occasion of my being able to converse with Nona, through Rosemary (January 4, 1933), I said to her, abruptly: "What is the sound of the sign of a curved snake?" (i.e. 𐛲). She immediately responded with a sound of "s" as in "pleasure"; and there is noticeable in it a quality common to all the above-mentioned sounds, except "ts." I here render that peculiar "s" by "zh," as in the last word of phrase number one. (Page 177.)

FORMS OF SPEECH




§ 17. There is good evidence in Nona sending her salutations in the particular forms shown in L.T. 1, 2, 4, and 5, for all salutations in her day (as with us) were archaic in style, and the pronouns accompanying them, 𐛰, "tyi" and 𐛱, "tyä", belong to a quaint style of almost prehistoric age, named by us moderns as "The Old Perfective." (Early Egyptologists gave it the name "Pseudo-participle.") This form is evidently related to the Semitic Babylonian form called by scholars the Akkadian "Permansive," and one can conceive of Nona—originally a Babylonian lady—adopting it easily. (This "tyä"

has no connection with the “*tlyä*” of par. 19, below.)

THE PSEUDO-VERBAL CONSTRUCTION

§ 18. Language Tests 19 and 80 (see Appendix I, pages 177, 178) are instances of a sort of adverbial phrase which linguists have named “The Pseudo-verbal Construction.” One of its chief characteristics is a preposition—either “*h-r*” (=“on”), “*m*” (=“in”), or “*r*” (=“towards”) attached to the Infinitive Mood. This prep. + infin. forms the *predicate* (the deed or assertion) of the noun or pronoun which precedes it. In cases where “*m*” is the linking preposition, as it is in these two instances, there has always been noticed an emphasis on *gradual motion*.

One can be perfectly certain that no modern person—not even an expert Egyptological student—would have thought of using this construction, although it is so appropriate to the circumstances which evoked it; and one certainly could not have voiced it spontaneously, yet correctly, to meet a case of sudden embarrassment. Yet I doubt if Nona was conscious that any linguistic difficulty existed!

§ 19. An interesting linguistic feature is Nona’s very frequent use of the word  “*tlyä*” (*tée-yah*), an abbreviation of   “*tirä*” (*tée-rah*). (Here again is the weak “*r*,” as in par. 13, above.) This “*tlyä*” is a slightly expostulating expression of surprise, and its meaning lies in our words “*how now!*”, “*forsooth,*” “*indeed!*”, or even

the word "*pray*"—when used to enforce a rhetorical question. (Exx. L.T. 39, 40, 45, 48, 51, 63, 65, 72, 78, 80, 81, 83, 85, 86, 87, 90, 91, 92, 122, 154, 157, 183, 273, 332, 336 and many others.)

In the known literature, cases of that *non-interrogative* use of the particle "*tīyā*" are very rare, but one naturally expects that exclamatory words would occur more in the vernacular, as by Nona, than in the inscribed records.

§ 20. There is one word which is so frequently used by the Lady Nona that her recorder and translator now instantly recognise it: the word "*zit*" (*zeet*). It is generally the last word in a phrase, and acts, so to speak, as a "clinger." Our equivalent would be "That's it!" Though so slight a word, it conveys a real and conversational naturalness not easy to describe here. (See also par. 24 (*d* and *e*).)

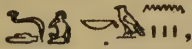
Another word, of similar character, is also sometimes used at the completion of the whole or part of a sitting—generally the former. It is "*quon*" = "complete," as in L.T. 673, 676, 748, 763, and 778. Of these, L.T. 748 was used to signal the end of the *first* side of the gramophone disc recording her language; and L.T. 763, being prefaced by "*a*" (*ah*) (= "Indeed—"), made a more emphatic termination to the *second* side of the disc.¹ In the case of L.T. 778, it was not a concluding word, but only ended some *dictated* phrases of Nona's; for the remainder of the Egyptian phrases at that sitting, not being for dictation, were uttered at an unrecordable speed.

¹ See page 116.

ELISIONS

§ 21. In the matter of *elisions* and word-fusions Nona shows her facility of expression; but to a translator they present considerable difficulty of recognition. We ourselves say: "We're going down the river," instead of "We are . . . (etc.)." One could excuse a foreigner if the isolated phrase conveyed to him that a *weir* had collapsed! Similarly, there have been occasions when I failed to see in Nona's single words the hidden fusion of more words.


(a) Phrase 416 is such an elision: "*di i'm*" (*dee éem*), given as "*deem*." This word "*di*" (*dee*) (= "to give") always loses its vowel when fused with any succeeding word possessing a vowel initial. This particular elision gave difficulty for some time, resembling, as it does, "*dim*" (*deem*) = "to pronounce" (Exx. L.T. 48, 63, 90, 416, 511).

(b) My most difficult case was the sound "*kahn*" (Exx. L.T. 402 and 405), which puzzled me for more than a year. Then I discovered that it represented , "*zhed kâ'n*" (*zhayd kâh-en*), which means: "We should say. . ." It conveys the same idea as our "I say!" or the American "Say!" Both parenthetical. There exist in the ancient writings precedents for that style of elision. One is reproduced in *Report on some Excavations in the Theban Necropolis*, by Northampton, Spiegelberg and Newberry (London, 1905), page 20, line 21. There are two shown in

Hieratic Papyri from Kahun and Gurob, by Griffiths (London, 1898), page 3, line 34, and page 31, line 16.

Three similar kinds of elision, all parenthetic, and another slightly different, exist to elide that word, “*zhêd*” (*zhayd*) = “say.” (By-the-by, Nona *corrected* me when I said “*zhad*.”)

(c) Other elisions are L.T. 267, “*ah góy-nah*” being given for “*ä(r) gáw-iy nä*” (*ah(r) gáw-ee-nah*), meaning “in order that these may be restricted”; L.T. 555, in which “*gong*” was given for “*gaw-óng*,” meaning “cramped is the hand” (poor Dr. Wood! One and a half hours recording! The third and latest séance at my home); and several abbreviations of the frequent salutation “*s’änkh*,” meaning “Here’s Life for you!” There is a natural tendency to “clip” words which are spoken with warmth or zeal.

(d) I find occasionally recorded a superfluous aspirate on unaspirated words when Nona has given great emphasis. This may not be due to her, but to difficulties of transmission. Such a case has occurred with  “(ng)*erf*” = “to envelope” = “to include.” It has come as “*herf*” in L.T. 16, 272, 416, 428, 554, and, more accurately, as “*erf*” in L.T. 413, 414, 416, 417, 418, 425, 427, 546, 644, and 660. It is noticeable that in this second group there are contiguous numbers; and that contiguity removes any doubt as to the intended pronunciation.

RARE FORMS



§ 22. The best evidence of the Egyptian origin of these utterances is the use, in L.T. 415, 417a, and 417b, of the grammatical form named by us moderns "The Prospective Relative Verb-form." It is a style which grew out of the passive participle (like our words which end in "—ed"), and did not come into much use until the XVIIIth Dynasty. This "Prospective" variety is rarer than the other two—the "Perfective" (past) and the "Imperfective" (present). Our instances, being in full feminine form, are unusual, yet with historical precedent.

In cases where the Egyptians habitually made exceptions to certain grammatical rules, Nona never fails to observe these breaches from rule. There is a case of the "Old Perfective" phrase-form (passive *or* active), and then a suffixed pronoun belonging to a special, quaint and very early series. That is the *normal* form. (Also mentioned in par. 17, above.)

The peculiar exception is, that when it was desired to provide an adverbial adaptation of the above, to apply to the "third person singular, feminine" (i.e. to some lady), the usual ancient pronoun, 𓆎, "*tya*," was not used, but a pronoun from *another* category (the Dependent Personal Pronouns, usually used as "objective case") was put in its stead. This substitution was only applied in the case of the one pronoun "she"; no one knows why.

We find Nona doing this in L.T. 88, in the

words "oo-dy zéet" = "Pushed is *she*," in order to indicate very pointedly *which* person is "Vaula." This peculiar case of breach of rule may be paraphrased into English as "Pushed is *her*," instead of "Pushed is *she*." (See pages 95, 179.)

Of special interest is L.T. 64. It consists of the "Old Perfective" form of phrase, mentioned above and in par. 17; but in this type of that phrase-form it is preceded by the auxiliary verb  "(ng)ähä(ng)". (As mentioned above, in par. 8 (c), the Semitic guttural,  which I represent by "(ng)," is "impossible" for an English medium, and very rarely reaches us in transmission.) That auxiliary verb, "(ng)ähä(ng)," which literally means "Stands up, that . . .," or "Arises, that . . .," has attached to it the "subject" pronoun, in this case "—k" (= "you"). In this Nona uses a combination which is exceedingly rare. There are instances of it in the "Hearst Papyrus" and in the "Ebers Papyrus."

It is generally assumed that emotion and scientific research are never associated. But occasions of their association are known; and my discovery of the modern use of each of these rare linguistic features was to me such an occasion. After 3,400 years, here is Nona using those same peculiar forms of phrase! One can assert incontrovertibly that no one on Earth is capable of framing spontaneously such rare phraseology.


THE SEPARATE PERSONALITY


§ 23. Although the linguistic details well confirm the date of Nona's Earth-life, it has been of the utmost importance to me to test whether this vocalisation of the ancient language came from other than a modern source, even if its channel is a psychic one. Therefore its study also involved the question of the separate identity of the communicator—the "Lady Nona."



Dr. F. H. Wood and I are usually more than 200 miles apart, and he posts to me the matter for translation. Therefore I have had the great pleasure of "sittings" with Rosemary only on three occasions at my rural home in Sussex.



The separate personality of Nona was very impressive because of her spontaneity and independence of thought when I was discussing with her certain linguistic details. Quite frequently, my own suggestions had no influence on her reply.


(a) On the first occasion, I pronounced the name of her Pharaoh as "*Im-an-hátpi*"; and she soon brought into use her own rendition, as "*Amên-hät i'pi*" (*Ah-mane-hah-tée-pee*).

(b) In paragraph 16, above, I have shown her spontaneous reply to my question about the sound of the alphabetical sign .

(c) I asked her for the sound of the alphabetical sign, "the eagle," having in mind the sign , a consonant whose sound has been assumed to be a kind of vocal "catch," its necessary vowel being sometimes a broad "ä" (*ah*). She immediately replied "*caw*" (like "a" in "what"), and then

"*hêr*" (*hair*). This change, from "*caw*" to "*hêr*," was to meet a difficulty I myself had created: for I ought not to have named that bird, , as "an eagle," it being really a kind of vulture. Her first sound, "*caw*," responded to my idea of the alphabetical sign, but not to my misnomer. Then, having recognised my error, in the next "breath" she gave the second sound—" *hêr*" (*hayr*), which was their name for "falcon," the nearest approach to "an eagle" in Egypt: for both eagle and falcon belong to the *genus Falconæ*; and in hieroglyphs "falcon" is written  "*h-r*."

(*d*) There are many words of different meanings spelled merely by the two consonants "*h-r*," and Nona distinguishes this word, for "falcon," from the preposition , "*h-r*," by naming the former, "*hêr*" (*hair*), and the latter "*haw*," (for "*hor*"), its "*r*" being silent (*v.* § 13); and the "*r*" is only sounded when  is followed by a word with initial "*r*," making the "*r*" in "*h-r*" more coactive.

(*e*) At later sittings there were further evidences of her individuality when she again corrected me. Wanting to know what difference of sound distinguished three words of different meanings but spelt with only "*t-r*," I opened my question to Nona by asking for the sound of *three* words. Against my "*khomt*" (= "three") she threw in the word "*hong*" (= "a piece"), meaning "one item (at a time)." As I asked for the sound of  "*t-r*" (= "time" or "period"), I uttered several hazards: "*tërra*," "*tárra*,"

"*tórra*," also adding two synonyms, saying "*May 'rek' "*" ("like 'time' ") and "*May ' (ng)aw-hóng-oo' "*" (= "like 'period' "). Her reply was L.T. 521, in which she not only gives me the pronunciation I sought, i.e. "*ti'ra*" (*téer-ah*), but incidentally corrected my mispronunciation of part of my second synonym, changing my "*(ng)aw-hóng-u*" (= "period ") into "*(ng)ahóng-u*" (*nga-hóng-oo*). Then she gave me the instruction on the two remaining "*t-r*" 's, as shown in L.T. 522 and 520 with its explanatory phrases 523, 524, and 525. I have had similar help over three "*h-n-t*" 's,—words with the same consonants in each, but as different in meaning as our words "sin," "sun," "soon," and "son."

(f) It was a pleasure to find that Nona repeated one phrase, word for word, with an interspace of nearly four years! L.T. 37 and 616. It testifies for the reliability of the two channels through which the phrases come to me—the medium and the recorder.

(g) When I asked questions during a sitting—questions prepared by me in Egyptian—the control sometimes commenced her answer before I had finished reading out my question; and it crossed my mind that perhaps my *mental* request was being telepathically received; for, although my grammatical construction was correct, I was uncertain of the value of the pronunciation in "*my*" Egyptian, except in the case of words already supernormally received and translated by me, which I use as far as possible.

But I found this good theory unworkable in its

entirety in these cases, because most frequently the English equivalent of what I am reading is not in my mind, and *new knowledge* is imparted to me by the replies ; for I never frame a question on a linguistic detail of which I already know the answer, or which could be answered from any " known " literary source.

(h) The great number of cases wherein Nona has corrected me show an opinion quite outside my own. When I asked for advice on my health, using the word "*senb*" for "health," she instantly said "*sénébä*" (*say-néb-ah*) (L.T. 550). But the chief demonstration of this independence of thought came when, in batches of a dozen or twenty connected phrases, Nona struggled against my failure to realise that the words "*Vō'la*" and "*Véntiu*" were *names* (Exx. L.T. 5, 40, 45, 48, 62, 67, 69, 72, 86 to 89, 100, 101, 107, and 109), a struggle which by her persistence she eventually won.

When I was putting to Nona my desire, which I had prepared and written out in Egyptian, by which—unknown to my two fellow-sitters, Dr. Wood and Rosemary—I asked Nona if she would rapidly increase the speed of her use of the language so much that our recorder would not be able to record it, my words were : "*Zhád-ty (e)nef zesh-ásh-ee-oo. Zhád-ty ä(h)z är (ng)áwt. Zeet*" ; which is literally, "Speak thou to him who writes. Speak thou quickly, very, greatly. That." (*Re* the final word "*zit*" (*zeet*), see § 20.) Her reply came swiftly, as L.T. 540—administering to me a thorough reproof. Please note that all this was in

the Egyptian language. That incident took place on August 16th, 1935, but Dr. Wood and Rosemary knew nothing of this matter until they saw the manuscript of my contribution for this book, which was in July, 1936. (See parenthetical phrase at end of § 21 (b), above.)

(i) Now let us consider whether Nona obtains anything from the minds of the other two persons who are channels of her message. In a comment which Dr. Wood added at the foot of a translation sheet (L.T. 417c) I had submitted to him in July, 1935, after I had put through him a question I had framed in Egyptian, he wrote me: "The trouble is that when I quote Egyptian to her (Nona), she talks back to me in Egyptian! Which leaves *me* as wise as ever!" So there is no risk of telepathy there!

As an instance of Nona's distinctness from Rosemary, we have L.T. 496, with its clever confronting: "Put adversely in front, "*I'mä*" (*Eé-mah*). As "*I'mä*" means "Let not . . .", she was expressing her own desires in opposition to Vola's aim in phrase L.T. 460. (See Chapter VI, page 104.)

(j) But all these proofs of an independent personality sink into insignificance when we consider the *rapidity* with which the Lady Nona can speak the ancient language of Egypt (page 87). This very rapidity, with slurrings and fusions of words, such as is common in all vernaculars, has much increased my work of translation; for fusions sometimes obstruct me for a time, or appear at first sight to represent unintended and irrelevant

words. Such rapidity, occasionally in emotional "spates" too rapid for our gifted scribe, Dr. Wood, to give more than a fragmentary record, is undeniable evidence of a speaker to whom the ancient language is a familiar vehicle of expression. They are delivered in a hundredth part of the time any modern person could compose and speak them.

(k) Throughout, I have been deeply impressed by Nona's infallible use of Egyptian grammar, elaborate though it is. Such forms as "noun clauses," "adjective and adverb clauses" and phraseology as described here in paragraphs 17 to 20—all "difficult waters" to us—were "sailed over" by her, whilst evidently she was unconscious of any difficulty. Eight of her *English* phrases, some of them commencing with an adjective, are actually framed up in Egyptian syntax. Any great increase of speed has never affected her infallible use of Egyptian grammar.

(l) In these and similar cases, only independence of thought, and therefore of personality, could produce such persistent messages and instructive replies.

THE ROSEMARY SITTINGS

§ 24. (a) The reader can best learn the *modus operandi* of the Rosemary sittings from Dr. Wood's book, *After Thirty Centuries*,¹ but I believe that the medium, Rosemary, is generally only partially in trance, and that therefore she can recall part of the proceedings on returning to complete consciousness.


(b) Only on three occasions was I present at


¹ Published by Rider and Co.

these sittings, and I wish to place on record my admiration of Dr. Wood's skill, speed, and accuracy in reporting the quiet Egyptian utterances. He seemed to be doing the impossible! It certainly showed the effect of much practice, and I judge that his keen hearing and perception are associated with his distinction as a musician. (I have had to contend with his modest opposition to the inclusion of that statement.)

(c) Very little of hieroglyphic writing comes through Rosemary, Nona having been a Babylonian lady; and that little is in an abbreviated style, with a preference for ideograms (i.e. signs representing ideas or objects) rather than phonograms (i.e. signs representing sounds).

(d) Nona's date and phraseology belong to the peak of the classical period of Egyptian literature, and this fact increases the scientific value of her utterances in Egyptian.

There is no difficulty in "placing" the *date* of Nona's style, for it is shown throughout. But very early in these experiences she used the word "*zit*" (*zeet*) (which is mentioned above, in § 20), and I wrote to Dr. Wood to ask at a sitting whether "*zit*" (*zeet*) meant "woman." Her reply was doubly helpful, for not only did she reply: "No. No. (It) refers to our assent" (L.T. 30+31), but, for the negative, she used the word  "*bin*" (*been*) (= "no"), and this is a *late* word of negation which is rare in the known writings of her day, and is almost ignored in treatises dealing with the "Middle Egyptian" stage of the language. (See page 177.) There is

only *one instance* of its appearance in the discovered records of the XVIIIth Dynasty period. (It is given in G. Steindorff's "*Urkunden des ägyptischen Altertums*," sec. 4, page 650.) Nona's usual negative is  "in" (*een*) = "no," as in L.T. 17, page 177. That word "*bin*," though new in writings of Nona's period, doubtless was well established in the vernacular before it became acceptable for documents and inscriptions.

To us that word "*bin*" is invaluable as the "keystone" to the evidence of the *date* of Nona's Earth-life. (1400. B.C.)

(e) Reviewers have often stated the fact that Rosemary and Dr. Wood know nothing of the Egyptian phrases as they come through. I know that Rosemary steadfastly refuses to examine the language; her object being to prevent the accident of her own knowledge interpreting or intruding on the matters which come through her psychic senses. But I have pointed out, without avail, that it is just possible that occasionally a knowledge of the signs or sounds might assist identification of details otherwise uncertain: for only a part of what is given is seen, heard, and recorded.

Only three short and impulsive phrases of the Lady Nona have been repeated so many times that her recorder and her translator recognise them immediately. They are the words "*zit*" (*zeet*), mentioned here in par. 20 and 24d, "*quon*" (Exx. L.T. 748, 763), and "*di zi'm*" (*dee zéem*), which means "Give aid!" (Exx. L.T. 94, 98, 120, 125, etc.). Other long-interim repetitions indicate linguistic consistency. But no one on

this physical plane understands an Egyptian message immediately it comes through a psychic "receiver"; nor do I, as translator, know what it means until I have studied it, thrown out all other preliminary "possibles," and, finally, subjected it to rigorous test as to its grammatical construction.

NONA'S SPEED

§ 25. One of the most important evidences of the source of this Egyptian Xenoglossy is that occasionally Nona has indulged, with obvious delight, in a torrent of words addressed to the subliminal Egyptian personality, Vola, resident in the medium, Rosemary, at a speed too fast for the cleverest of clever stenographers. I surmise that such was aimed against our wrong impression that she generally dictated at less speed because of difficulty, whereas this was for the recorder's and translator's convenience.

The "salvage" of fragments of the "spate" here and there, by Dr. Wood, subsequently showed that it really was the ancient Egyptian language which was being used with such fluency. Such torrents of language dispose of any hypothetical criticism that some mischievous but gifted mortal composed these phrases.

Prior to one sitting at which I was to be present, it took me twenty hours to draw up twelve questions, and to make sure that their grammatical construction was in order, also that the pronunciation was as like Nona's as I could make it. Yet Nona answered them in sixty-six phrases during a sitting of one hour and a half!

Here is a little calculation for the reader ! Her sixty-six replies were just five and a half times as much as my twelve questions. If Nona had replied at *my* speed (or, slowness), giving five and a half times as much, it would have taken one hundred and ten hours ! But she only occupied one and a half hours ; which is seventy-three times as fast as *my* composition. There is also an ignored factor : that part of our one and a half hours was taken up by my *putting* my questions.

This shatters all elaborate theories as to whether these Egyptian phrases are drawn telepathically from carnate sitters.

VALUES

§ 26. My own researches in this matter have been confined to the purely linguistic side, and the reader will not glean from me any idea of the themes and rich content of the Lady Nona's communications. As readers of *After Thirty Centuries* know, the psychic messages cover a wide range of themes—a splendid literature—historical, philosophical, and instructional.

The position of most Egyptologists concerning the vocalisation of ancient Egyptian is summed up in the following words, quoted from one who is regarded as the principal authority on the language :¹

(The italics are his own) “ . . . *But it must never be forgotten that the vocalisations thus provided* (he is referring to the arbitrary “ e,” shown here in § 4 (1) (b), p. 61) *are purely artificial make-*

¹ See footnote 2, page 60.

shifts and bear little or no relation, so far as the vowels are concerned, to the unknown original pronunciations as heard and spoken by the Egyptians themselves. Obs. By an elaborate process of inference scholars have succeeded in determining from the Coptic the position and the quantity of the original vowels in a large number of words, but the quality is far less easily ascertainable."

The value of these Language Tests can be perceived by those who are acquainted with this branch of science—Psychic Research. There is a strong analogy between my own course of study and that which produced the translation of the hieroglyphs as consonants—i.e. from *hypotheses* until reiteration of translations confirmed them. It would be desirable for Egyptologists to know *all* the sounds given hitherto, but the publication of these would be a matter beyond the aims of the present publication.

It may be that previous ideas concerning what undoubtedly were "*unknown original pronunciations*" and also "*an elaborate process of inference*" will eventually have to give way to the evidence of supernormal, modern utterances and writing of the ancient language composed and spoken at a speed of seventy times the capacity of the world's best Egyptologists.

The process whereby these utterances and writings are given through a human instrument who has no normal knowledge of this "dead" language, is a separate question which does not in any sense affect the value of the communications received.

A. J. H. H.

ADDENDUM

SINCE my colleague, in the foregoing chapter, has praised my efforts to record Nona's Xenoglossy, I wish to add a brief note—as the book goes to press—of sincere appreciation of the patience, thoroughness, and skill with which he has carried out his self-appointed task. Constant revision, and a readiness to sacrifice months of completed labour immediately the discovery was made of some new linguistic feature, are only two aspects of a great achievement which suggests how carefully the Unseen Intelligences chose their translating instrument.

Egyptologists will best estimate the valuable contribution he has made to the world's knowledge of XVIIIth Dynasty Egyptian. But even the lay reader, like myself, cannot fail to admire the unselfish way in which he has presented his own discoveries and conclusions upon this unique case.

At my request, he has also prepared (see Appendix I, page 177) a supplementary list of translations taken from the first hundred of the recorded phrases. They are not necessarily the best, and, as he points out, the publication of the whole nine hundred odd phrases down to date would exceed the scope of this present book.

It is sufficient to say that should some means be found of publishing them in the future, it may be seen that they amply justify our claim that Nona

has completely restored the spoken language of ancient Egypt.

In years to come, other Egyptologists may possibly endorse or even revise his work in the light of subsequent discovery: but none will ever take from him the credit of being the first to prove the bona-fides of the Lady Nona; and, by doing this, to establish the fact that the human spirit survives and may retain its individuality for at least three thousand years.

F. H. W.

CHAPTER VI

A BOLD HYPOTHESIS

"The business of those who study psychic subjects is gradually to accumulate more evidence, in the hope of ultimately being able to formulate a reasonable, working hypothesis: and so lead gradually to a theory consistent with all the facts."

(SIR OLIVER LODGE, in *The Daily Mail*, December 9, 1929.)

BOLD as is the claim made in *After Thirty Centuries* that Nona lived in ancient Egypt, the claim established by this chapter is bolder still. New evidence, carefully gathered since the former book was written, appears to show that *Rosemary herself was contemporary with Nona*, 3300 years ago.

The reader who may find it difficult to accept this new strain upon his faith in us will have our sympathy, for both Mr. Hulme and I held back our acceptance of it for many years. We shall have no difficulty in presenting our hypothesis; but the implications arising out of its acceptance are too serious for us to treat it lightly. If Rosemary has lived before, many—perhaps most of us—may also have lived before.

Such an inference brings us at once into conflict

with ecclesiastical influences and teaching which long ago decided that the doctrine of Reincarnation was heresy. If I am spared, I hope to deal with this question more fully in a later volume. Our immediate concern is to present the testimony and evidence of the Rosemary mediumship.

To Mrs. Mason, a well-known London clairvoyant, belongs the credit of having first disclosed to me what I now believe to be a fact. On June 28, 1930, I consulted this lady through an agency¹ which observes a strict rule not to disclose the name and identity of a consultant to its mediums. I was alone, and to Mrs. Mason I was merely a client. Yet her guide "Maisie" at once described accurately my family guides, then Nona² and finally Rosemary herself. Then came the startling information that these two had been together in ancient Egypt, where Rosemary had been a dancer. At the time I disbelieved this information, as indeed I both disliked and disbelieved in reincarnation itself. Fortunately I recorded the statements carefully. In psychic matters it is always well to do that, whether one accepts them or not.

At my next sitting with Rosemary, July 3, 1930, Nona confirmed the strange story, through her medium's hand; also Mrs. Mason's information that Nona's name had been "Telika." Rosemary and I were still incredulous, and for some months Nona contented herself with general psychic work and teaching, and with her own memories of Egypt and her Pharaoh, all of which were helpful to me

¹ The British College of Psychic Science, 15 Queen's Gate, S.W.

² *After Thirty Centuries*, page 81.

in my private research (not disclosed to Rosemary) and particularly in my efforts to place Nona's period, for she could not and has never given dates. This is natural, for Egyptian chronology is of later usage.

On August 8, 1931, Rosemary spoke the first of the epoch-making Language-Tests, "*Ah-yíta-zhúla*," as I recorded it. There was still no association in my mind between this and her former life in Egypt, as alleged by Mrs. Mason. She merely "heard someone say it."

I wrote in various journals devoted to psychic matters accounts of the new Language-Tests, as evidence for extended human survival on Nona's part: but it had not occurred to me that Nona was developing *her medium's own subconscious memory of Egypt*; that such marvellous evidence could *only* be given through a medium who had once spoken this language herself. All *that* was to come later.

Following publication in one of these journals, Mr. Hulme's first letter to me¹ is dated May 29, 1931, several months prior to Rosemary's first clairaudient reception of the strange tongue. My articles had merely dealt with Nona's claims to have been an Egyptian. The new phrase was sent to him, without much confidence on my part, and his discovery (September 1) that it was correct Egyptian, marked a new step in psychic research. Rosemary was amused at our enthusiasm over what she described as "all rubbish."

A few days later (September 5) a second phrase

¹ See his chapter on "The Linguistic Evidence," page 59.

was heard, containing the significant word "*ankh*" which our translator explained meant "life." A week later (September 12) came a third phrase, and then on September 19 was given the astonishing phrase "*Istia Vō'la*" (or "Vaula") which was destined to lead to our great discovery.

Our Egyptologist friend was perplexed. Other phrases came through at frequent intervals, and were dealt with to his satisfaction (in spite of his passion for constant revision as new linguistic features unfolded themselves !) But "*Istia Vōla*" remained a mystery. From the first I had recorded and numbered these Language-Tests carefully, adding full notes of details associated with their clairaudient reception by Rosemary.

Then on May 28, 1932, came the first hint that the mysterious "*Istia Vōla*" concerned a *name*. On that date Rosemary spoke a batch of seven phrases in rapid succession, the third of which, recorded by me as "*Nee eést y ah Vōla*," included once more the baffling word. (See L.T. 69, page 178.) Its subsequent translation: "Who will be awakening Vola," obviously pointed to a name: but we still failed to associate it with Rosemary, who, as usual, declared it was "all rubbish!"

A month later, on June 20, Nona made a great effort to enlighten us in an evidential way. A batch of over twenty Egyptian phrases included for the third time the mysterious word "Vola." On this occasion my ear detected it at once, and I asked Nona if it were indeed a name, and if so, whose name. For reply, the partially entranced medium pointed to her breast and said "*oo dy*

zéet ah Vóla." I asked: "Does it mean that Rosemary is Vola?" Several vigorous nods now showed that I guessed the truth: and Mr. Hulme's subsequent analysis, "*uw diy zíy tä Vóla*" ("Touched, or pushed is she. This is *Vóla*"), proved that the mystery was solved. (See also L.T. 88, page 179, and top of 78.) The earlier phrase, "*Istia Vóla*," was now easily translatable into "This is Vola": and has appeared in the Xenoglossy many times since. It may be heard—by those who are curious—as the opening phrase of the gramophone record made by Nona through Rosemary at the International Institute for Psychical Research. (See Chapter VII.)

On June 20, also, Nona attempted what she has never done before or since. After the vigorous nods, she spoke in what I once described as "pidgin English."¹ The crude sentences came jerkily:

"She—captured princess—brought with others, to Egypt. She to me came, to my house. She wept to die—I protected her—I—queen. She Syrian—most beautiful dancer. A light in Temple, on top of tall thing—three legs. Vola one of the keepers of the light. Vola my care. She drowned with me, secretly."

The only conclusion I can draw from this crude phraseology—so different from Nona's usual English speech—is that she entranced her medium more deeply than usual, in order to force through certain details which might not otherwise have been correctly given.

If that be so, the incident is valuable to research

¹ *After Thirty Centuries*, page 76.

in many ways, which even well-informed critics would appreciate. First, it suggests that Nona's individual knowledge of English may be very imperfect. From that we may deduce that the high level of cultured English usually maintained in Nona's trance-speech is drawn from the medium's mind. The thoughts are Nona's, but their form of expression is Rosemary's.

F. W. H. Myers has shown that the controlling spirit adopts "a process of *selection* rather than addition: the spirit selects what parts of the brain-machinery he will use, but he cannot get out of that machinery more than it is constructed to perform."¹

I should endorse Myers in this, but would substitute "mind-machinery" for "brain-machinery." In other words, the controlling spirit cannot normally use what is not there. Julia's simile to W. T. Stead² of a typewriter in which the operator can only strike whatever keys are in the machine, still holds good. Nona's difficulty was to impart information buried too deeply in Rosemary's subconscious mind for the guide to draw it forth by her usual method of impressional speech. Direct speech, even if crude, was deemed necessary. The important point is that new information *did* reach me in this way, of facts which have since been confirmed in other ways. I began to see where the link lay between Nona and Rosemary, and the growing sense of a deep purpose behind it all made my work as recorder more fascinating.

¹ *Human Personality*, Chapter IX.

² *Letters of Julia*. W. T. Stead. Chapter 3.

I felt there was more to be revealed ; and surely enough, three months later (September 16, 1932), the whole story of Rosemary's life in Egypt as " Vola " was written through Rosemary's hand.

I was about to relate to her some trifling incident concerning myself, when Nona suddenly seized her hand and wrote :

" Leave your story till to-morrow, Doctor, and listen to this one."

Nona then plunged into a swiftly-written script of many pages in length. It began with a reference to an army returning from Syria,

" bearing all the spoils of a conquering host, with hundreds of prisoners doomed to a life of slavery. These were mostly strong men and women, able to work in the fields and army, and in the ever-increasing demands of the Pharaoh for his building.

But some were cherished prisoners, because of their value in gold, and these were kept apart, and treated with great care lest hurt should come to them.

Among these was *Vaula*,¹ princess and daughter of the sister of the Syrian king himself, who was slain in the fighting. She was very young at the time : quite unused to public life of any kind, having been brought up in strictly secluded fashion, as befitted her station. She was betrothed to her cousin, a man famous for his value in battle, and who fell with his father, the king, in the great slaughter inflicted upon them as a punishment for refusal to obey outrageous demands by Amenhotep.

So she was taken, and great terror filled her heart, for of soldiers she had great fear, and had never been so close to the brutal facts of life. Thus she came, and was kept alone in a sort of little tent which was borne on the shoulders of four soldiers, unseen by all except her serving-maid

¹ Nona wrote it as " Vaula," but always speaks it as " Völa."

and her captor, who was the senior captain in the Pharaoh's army. Thus they returned to Egypt.

Fortunately, the Pharaoh was indisposed and weak, for otherwise I should never have got my way. As it was, he gave in to me, and I became protector and possessor of the maiden Vaula. I intended her as a handmaiden, but her beauty as a dancer and her other gifts soon made me realise that she would make an ideal Temple-maiden. I asked her, and she submitted, and was taken in ; for I was one of the priestesses of the Temple of Amen-Ra. . . .

At this time the Pharaoh was too weak to be his usual strong self. This was the time, also, when his enemies sought to wrest his power from him, with the help of his foes, the Syrians. I learnt of their plans, which were led by the priest of my own Temple. Thus I tried to have him destroyed, but it was discovered, and I in my turn was put to death with Vaula as accomplice because of her nationality, and of her nearness to me. . . . That is all I can tell you to-night, but when another time of illumination comes, when the veil of memory seems to lift for a time—then I will continue my story. And I pray to the One and Only God that this may be so ; for there is much more to be revealed. Stop now. Nona."

As she signed her name at the end of this unexpected narrative, Nona said :

"*Ah gee obn tah y ét rah.*" (As I recorded it : No. 129 of the series.) Transcribed as "*äkh iy-óón tä-iy-é' tra*" by Mr. Hulmé—whose translation : "*Glorious was the style in that, my own period,*" is so true of this, the peak of Egyptian history—Nona's comment will illustrate how closely the memories are linked with the Language-Tests. That too is a significant fact for the student, for in this mediumship they invariably go together. Taken alone, the memories might be attributed by sceptics

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to what is called "subliminal dreaming": but the accurate language-phrases cannot possibly be associated with the overworked theory of "sub-conscious fabrication." On the other hand, it would be ridiculous to suggest that Nona, Vola, Rosemary, Mr. Hulme and myself are all liars, engaged in a conspiracy to deceive mankind. The sceptic must think out a better argument than that.

Now let us see what history offers by way of corroboration of Nona's story. Records of the reign of Amenhotep III are scanty. They were probably destroyed later by reactionary priests, who classified this Pharaoh, as well as his son, as "heretic kings." The absence of records has led some authorities to describe his reign as "one long peace." Nothing could be further from the truth. "*It was a reign of fighting,*" said Nona.

No campaign in Syria is known to us,¹ but a certain scribe, the son of Hapu, mentions the capture of prisoners in Syria.² Indeed, one modern authority³ thinks there were "almost annual campaigns in Palestine and Syria. Prisoners thronged the houses of the wealthy, occasionally rising to positions of confidence."

"The ever-increasing demands of the Pharaoh for his building" was a phrase which helped me to place Nona and Vola as belonging to the reign of Amenhotep III. All writers agree that he was the greatest builder in ancient Egypt. Many temples and monuments must have been built

¹ Peet: *European Civilisation*, page 480. (Oxford Press.)

² Peet: *Great Events in History*, page 61. (Cassell.)

³ Peet: *Kings and Queens of Egypt*, page 81. (Hodder and Stoughton.)

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by slave-labour, supervised by the craft-masons of Egypt.

Tribute from vassal-states in Syria cannot always have been given willingly ; and this must have led to punitive expeditions, more prisoners, slaves, and high-born hostages. Vola was probably one of these.

“ The Pharaoh was indisposed and weak.” This is one of the strongest links in the chain of evidence. Rosemary has all along consistently refused to read books on Egyptian history, lest anything in them might colour Nona’s communications. In my solitary research I have consulted the best histories, as my colleague has consulted the text-books on Egyptian grammar—not to provide Nona and Rosemary with material—but to compare the material already given through these two instruments. In this way I discovered that in the thirty-first year of his reign (about 1376 B.C.) this Pharaoh fell ill,¹ and that a miracle-working statue of the goddess Ishtar was sent to him from Syria. Modern research has provided the clue to his indisposition, for Professor Elliot-Smith discovered in his mummy (fortunately preserved) traces of untended abscesses, which must have made his latter years a burden to him.²

Finally, the queens of Egypt—and Nona insists that she held full rank as a queen—held high office in the Temple.³ It is quite possible that Nona (or Telika) was in this way linked with the

¹ Weigall : *Ancient Egypt*, page 50. Benn’s Sixpenny Library.

² Glanville : *Great Ones of Egypt*.

³ Wilkinson : *Manners and Customs*, Chapter V. (John Murray.)

Temple of Amen-Ra, at Karnak. Thus I found ample corroboration, after months of careful research, of many facts in Nona's great story of Vola.

From my notes made at the time it was written, I find that Rosemary, as she became normal, "saw the face of a person of medium height, with dark eyes, black hair, straight, and close to the face. Round her neck were many rows of beads. On the head a white veil, thrown back; only the face and shoulders were visible."

I could not then decide whether this was Nona's memory-picture of Vola, transmitted to her medium's mind; or some deep, subconscious memory of Rosemary herself. In the light of subsequent developments, I now favour the latter theory. It seems probable that under regular psychic development such as hers, the contents of the subliminal or subconscious mind may rise gradually or fitfully into the conscious, for Rosemary is now able to recall, *consciously*, many details of her past life in Egypt. Many words are also remembered *as sounds*, the meaning of which she does not know in her present stage of development, though even this may return at a later date. Nona recently added the important comment¹ that Rosemary's

"memories are quickened through contact with me; and in speaking the language through her, I aroused her own latent knowledge of it, in the mind of her larger consciousness."²

¹ *Rosemary Records*. March 18, 1936.

² Nona chose this phrase after rejecting "spirit-mind," "etheric mind" and "subconscious mind."

Nona has since added a further comment :

“ The Vola personality acts apart from me ; but were I to withdraw from her now, the speech-memories (*Egyptian language*) might go, but the personal memories would remain.”¹

Nona (Ventiu) also referred to the Vola personality in L.T.s 67 to 70. (See page 178.)

Here I will anticipate the sceptic who may suggest that Nona, Vola, and Rosemary are one and the same personality. If Rosemary lived as Vola in Egypt, that assumption might explain why Nona can speak Egyptian through her : but it would not apply to the hundreds of incidents in our Records which show Nona and Rosemary to be separate individuals, sometimes sharply divided in their opinions, but working together for some purpose the reader may now begin to perceive. The critic who may suggest that the language is received by telepathy has to meet the fact that no living person (1936) except Mr. Hulme knows what its vowels were ; though a few experts know the semi-vowels as well as the consonants. Only a person who had lived in ancient Egypt could *speak* its language fluently. *Nona speaks it fluently*, and the conclusion is obvious. Therefore the materialist who holds all three to be one personality has to face evidence both of Survival and Reincarnation. I see no logical escape for him. If they are one individual, survival and reincarnation are demonstrable, living facts. The only thing which is dead is Materialism.

It is more reasonable to assume that Nona and

¹ *Rosemary Records*, April 1, 1936.

Rosemary are separate personalities, and that Vola and Rosemary are the same individual. From many incidents in our Records I will choose one which points to this conclusion unmistakably. It occurred on July 16, 1935. A long sitting (which had included 29 Egyptian phrases and a lengthy communication in spoken English by Nona) was drawing to its close. The "Egyptian vibration"¹ had ceased some minutes earlier, and Nona was speaking a few final words of encouragement. Suddenly an Egyptian phrase shot out: "*Wón dee gést ah.*" (No. 460 of the series.) After a momentary pause Nona, who appeared to be taken by surprise, said:

"Vola is trying to tell me that I am giving too much through to-night! She was once afraid of me (*in Egypt*), but is not afraid of me now!"

The importance of this incident is threefold. The Egyptian phrase was subsequently shown to mean "Let this be put aside." (See page 83, (i).) This appears to endorse Nona's explanation. It suggests, first, an interruption, by way of protest, by Vola, the subconscious personality of Rosemary. The latter was obviously feeling the strain of a long sitting; and her Egyptian personality voiced a protest which her normal self could not have translated. Secondly, it shows that Vola not only understands Egyptian, but can speak it: nay, *prefers* to address Nona in it. Thirdly, it also shows that Nona and Vola are separate individuals. Nona's words, on resuming after the interruption,

¹ Discussed in an earlier chapter. (See page 52.)

clearly assume this. The incident took her completely by surprise. Rosemary afterwards stated that it was her *conscious* protest to Nona, following a sense of fatigue ; but she could not explain why it was " suddenly shot out in Egyptian." In any case, the fact emerges that Nona cannot be Vola. Equally certain is it that she cannot be the normal Rosemary. Multiple personality is one thing. Separate individuality is another.

What is the nature of the Vola memories of ancient Egypt? Many students hold the view that what appear to be memories of former lives are in reality memories imparted to the medium by the controlling spirit, or " guide." Nona has never conceded this, for her memories have always been claimed as her own. On the other hand, to Rosemary the Vola memories have a distinct, *personal* link, quite different from those communicated by Nona. She recalls the Vola incidents as *personal experiences*. They are consistent with the character of Vola as revealed by Nona. They include Egyptian folksongs and melodies used by the priests (all recorded by me in musical notation, and sometimes with their Egyptian words) together with the songs of the Temple-virgins, of whom Vola was one, as we have already seen in Nona's story. (See Chapter IX.) Further—and to me as a musician this is conclusive—since Nona affirms that she herself is not musical, and has never given us evidence of musicianship, it is difficult to account for the recollection of these interesting melodies, which correspond to the scale-systems then used in Egypt, except on

the assumption that Vola, the Syrian girl, was musical as indeed Rosemary is to-day.

Nona merely remembers "*long things which people blew*": but the Vola memories describe wind-instruments in detail. I have even recorded the actual musical notes used in the trumpet-call to Amon, at State-funerals, as these notes were recalled by Vola.

Nona has vague recollections of "*harps of different sizes*": but Vola has described the method of playing them, their tonal effect, and has hummed—for me to record—the modal tunes used in the processional dances, and also a fine stately tune played by all the harps in a funeral dirge. (See Chapter IX, page 141.)

Lastly, the name of Vola appears in the Language-Tests over thirty times down to date, but always applying to the medium, and never to Nona.

To sum up, therefore, we may place on record that the Rosemary case appears to provide definite evidence of reincarnation. Many students who might not concede this would accept "Vola" as a subliminal personality of Rosemary; but this, without reincarnation, leaves 900 accurate Language-Tests unaccounted for. The hypothesis of another school of psychic research is that the subliminal mind of a medium constantly "fabricates." That theory, again, is disproved by a wealth of facts unknown to the medium's conscious mind, correctly stated in the Nona and Vola memories of ancient Egypt. Rosemary has more than once said that she "feels more real,

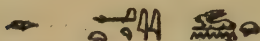
more alive in her Egyptian memories, than in her present existence.”¹ “The picture is all there,” she added, “but it is shut off by a veil of clouds. Now and then I see glimpses of it, but unexpectedly.”

From the facts stated in this chapter, I therefore suggest that a reasonable supposition would be that the hidden or larger consciousness in each of us may know more about us than does the normally conscious self; that it could tell us much we have never learned in this life, of lessons which nevertheless may have been learned for all time by our greater selves: that it remembers what our normal memories have never been able to recall. Nona's teaching adds the important suggestion that in some measure it knows our future, as well as our past. Therefore it may indeed be part of a much greater personality than the one by which we are known here, even to our most intimate friends; a personality to whom past, present, and future are all one; a self partly imprisoned for a time in a physical body to gain experience not otherwise obtainable, but none the less of immense value to our ultimate spiritual growth. But whatever theory may ultimately hold the field, the Vola evidence and Language-Tests appear to provide ample testimony, for present showing, that Rosemary once lived in Ancient Egypt.

¹ *Rosemary Records*. September 16, 1932.

CHAPTER VII

THE INSTITUTE RECORD



ê-ir-(ä) ä'(ng)tiy uwê'n-e

L.T. 751. "To make an item, and pass on."

This phrase was spoken by the Lady Nona through Rosemary, at the International Institute for Psychical Research, May 4, 1936, and is permanently recorded on the gramophone disc in the possession of the Institute, in South Kensington, London.

OVER sixty years ago,¹ the principles of scientific inquiry into psychic phenomena were formulated by Sir William Crookes, F.R.S. :

"The first requisite is to be sure of facts : then to ascertain conditions ; next, laws. No observations are of much use to the student of science unless they are truthful, and made under test-conditions."

My colleague and I were thus faced with this difficulty at the end of our four years' collaboration with Nona through Rosemary. We had experimented, and were sure of our facts : our observations were truthful, and we had ascertained something of the conditions, and even laws, which appeared to govern our work. There remained

¹ Article in the *Quarterly Journal of Science*, July, 1870.

the necessity of proving our case under "test-conditions."

We therefore considered what form the test should take. Several alternatives were open to us, but we ultimately chose the newly-formed International Institute for Psychical Research as being the most likely agency for providing us with a suitable means for making an experiment in the presence of other witnesses, which would stand for all time as evidence of our good faith.

The Institute's Research Officer, Dr. Nandor Fodor, had already recognised Rosemary's gift.¹ He had already proposed that the Institute might make a gramophone Record of the Lady Nona's Egyptian speech, and we were assured of a friendly psychic atmosphere which is so necessary for obtaining the best conditions when such a test is to be made.

On December 6, 1935, Mr. Hulme and I lectured to the members of the I.I.P.R. on the Rosemary case.² Our evidence was listened to with interest, and ultimately I decided to accept Dr. Fodor's invitation to bring Rosemary to the Institute, if she were willing, to enable him to make the proposed Record of Nona's Egyptian Xenoglossy.

This was carried out on May 4, 1936, and I wish to express my indebtedness to Dr. Fodor and his staff for having done everything possible on that occasion to put Rosemary entirely at ease. The

¹ See his *Encyclopædia of Psychic Science*, page 411. (Arthurs Press.)

² A résumé of this lecture was published in *Psychic Science* (April, 1936) and reprinted for members of the Institute, June, 1936.

historic Record was made, and is now available for such investigators or students of Egyptian as may be approved by the Institute. Prior to the experiment, the Lady Nona had refused to discuss any plan she may have formed, or even to indicate what sort of test or message would be given. Rosemary was sure the experiment would be "a ghastly failure," and said so to the Institute staff. Added to her nervousness under the test—which shows itself in a few places on the Record—was another serious handicap for which no one could be blamed. The Institute in South Kensington was close to one of London's busiest thoroughfares, where the noise of motor-traffic makes a subdued but incessant roar. The result is the more remarkable, therefore, in that Nona carried her experiment through to a successful issue, in spite of this double handicap.

We sat as usual at a small table, with a writing-pad open for Nona's written instructions. These were written almost immediately, briefly and to the point : the medium would touch my arm when Nona's control was complete, to enable me to call out the prearranged signal to the operators outside the room. After a short pause spent by me in silent prayer, these signals were given, and Nona began to speak. She followed her usual custom of using short sentences in Egyptian, with brief pauses between to enable me to record them phonetically, as separate phrases, over thirty in number. A few were already familiar, having been spoken before : but most of them were quite new even to our translator, who was *not* present at the

experiment, by Nona's desire. My subsequent notes (see page 113) show that Nona succeeded in giving a complete and consistent message to the world, in which the continuity of thought was twice broken, unfortunately, by outside disturbance impinging on her co-operation with the medium.

The first break consisted of a short sentence wrongly worded, which Nona immediately rectified and re-stated. The second break nearly spoiled the experiment : but again Nona, with astonishing presence of mind, regained control and pieced together an incomplete sentence. This had been broken by a temporary return to the normal on the part of Rosemary, again owing to the noise of outside traffic. Further, although we two had no means of knowing when the machine outside the room had completed one side of the Record, Nona apparently knew all about it, and adjusted her speech accordingly.

The second side of the disc has rather fewer phrases than the first ; but the message is completed by the brief formula recorded as "*Ah kón*," used regularly by Nona when "closing down" after speaking Egyptian.

The reader may now examine, first, the phrases spoken into the microphone as I recorded them at the time, following my usual method of writing approximate English equivalents :

- | | |
|----------------------------|------------------------------|
| 728. éest y ah Vō'la. | 733. ah dónk zéet y ra |
| 729. dónk dy téem ah. | vón(k). |
| 730. oo ā' ly ah wént. | *734. oo lā' ah hà nà dy ah. |
| 731. dónk too ā' ah. | 735. dónk too y ā' za. |
| 732. vee néestyah dy téen. | 736. fee néest y ah. |

- | | |
|------------------------------|---------------------------|
| 737. a kwánta dy tā'n ah. | 751. āerángty oo ā' nah. |
| *738. oo a éttah féeng. | 752. dytéedy est ówran |
| 739. dee zā' nah. | on(k)ee a Nō'na. |
| 740. ō kwánta dy tā'en. | *753. aróosty dów tah. |
| 741. donk géé za. | 754. ah nón ā. "Sorry, |
| 742. kón tah déest ah. | Nona!" |
| 743. oo ā tā'n ah. | 755. aróosty oo ā' lyah |
| *744. ā vā' kee vón(g)tu. | wént. |
| *745. arèst y dy téen ah. | 756. ah kánt tah háh. |
| 746. véés ty ō lah. | 757. ee dóon tee tóo ā. |
| 747. ā dáh tee dy tā'st ah. | 758. ee náhst ee. |
| *748. kon tyah vā'styah | 759. ah rón(g) tee oo. |
| róona. | 760. oo ā'st ee. |
| (End of first side of disc.) | 761. too ah āenty lée ah. |
| 749. kwénty ah státy mah. | 762. oo née ah. oo ā' ly |
| 750. ā áhnky dy veenéstya | ah wént. |
| vón(k). | 763. ah kón. |

I have numbered the phrases according to their sequence in the complete series begun in 1931. The accented syllables are indicated by a dash ('). Phrase 754 is the only failure on the Record. It occurred at the point where the medium became normal for a moment, and murmured her apology to Nona.

A few weeks later, on July 7, when Mr. Hulme's translations were read over to her, Nona amended the phrases marked with an asterisk (*) into the following, which are again given as I recorded them on that date :

- | | |
|-----------------------------|-----------------------------|
| 734. hoo lā' ah déen tee ā' | 745. dy ah réstyah tā'n ah. |
| nah. | 748. kon téé ā, ā véstee dy |
| 738. oo ah étta oon fee ā' | tóonah. |
| nah. | 753. aróosty een ah dów |
| 744. ā vā'stee vóng tu. | tah. |

Mr. Hulme's final transcription and translation is therefore based on the whole experiment as amended by Nona. The original phrases of these six numbers, he reports, are equally translatable, but he agrees that Nona's subsequent amendments give her meaning more clearly.

The limitations of my method of recording are further handicapped by many guttural and nasal sounds which are not used in English speech. For example, the new version of phrase 734 began with a deep guttural "h" somewhat similar to the German "ch": and the frequent ending recorded as "ng" was not unlike the French "n." Both of these Continental idioms were obviously used in ancient Egypt, but in the evolution of language they have not reached England. These, however, are technical matters; and in order to satisfy the natural curiosity of the general reader we will now give the substance of Nona's complete message: detailed translation will be shown on pages 117-119.

FREE PARAPHRASE OF THE TRANSLATION

The Record shows that Nona begins by introducing her medium as "Vola." From that she passes to the importance of this experiment as evidence of survival. (L.T. 728-730.) She next refers to her intention to restore the *spoken* language of ancient Egypt, so that on hearing it, Egyptologists may—if they choose—clothe the bare consonants already known to them with the hitherto unknown vowel-element she has restored;

thus giving life once more to this dead and forgotten language. (731-733.)

Nona then spoke of her main purpose in contacting Earth—to give some account of the life in higher spheres which she has reached : to “ go on ” from this initial experiment to more important work. To attain this end, she suggests that the restoration of the unknown elements of the Egyptian language should be a convincing preliminary measure. (734-736.)

She then corrects a phrase wrongly given ; and proceeds to give credit to Egyptologists for what they have already reconstructed from ancient Egypt. (737-740.) Then comes the astonishing challenge: A living person (Vola, now reincarnated as Rosemary) has recalled her former life in Egypt, and has testified that Nona, too, was contemporary with her ! (741-743.)

Nona then summarises “ the items ” of her request. She invites Egyptologists to consider these claims to “ antiquity ” ; and to examine the new mediumistic utterances. (744-746.)

Before drawing attention to the fact that one side of the Record is completed, Nona interpolates a very natural protest against the difficult conditions of the experiment, due to the noise of the traffic outside. (747-748.)

On the second side of the disc Nona begins by encouraging her medium to persevere with the remainder of the test. The Egyptologist, “ enveloped ” or circumscribed in his studies, does not yet “ consider the ear,” or spoken attributes of the language. She urges Vola to help her to com-

plete this experiment and so enable her to pass on to other phases of psychic work. She asks her medium to state explicitly that her guide is a living entity, whose fictitious name of "Nona" has been explained already (as meaning "nothing") and which therefore does not need further amplifying. (749-755.)

A temporary breakdown in contact, followed by Rosemary's apology to Nona, is soon overcome, and after completing her unfinished sentence, Nona brings her great experiment to a close by a message to the world in general. She uses a rare and beautiful Egyptian idiom¹ in phrase 756, to explain the nature of her protecting control of Rosemary. She then asks the people of to-day to consider her message, but not to make up their minds hurriedly, without careful thought. She, who lived in ancient Egypt, is breaking through the veil of the past to those who are living to-day. With characteristic courtesy, she describes Rosemary as a helper, a door, an "opening" through which a contact with higher realms has been made. "We two" (Nona and Rosemary) "will provide evidence"—declares Nona in conclusion—whereby all these things will be proved: and with a brief "Ah kon" ("That is all!") Nona releases her control of the medium, and the historic experiment is completed. (756-763.)

¹ See Gardiner's *Egyptian Grammar*, page 130: "an enveloping as with wings"; also used to convey, in Egypt, the idea of "protection round a person."

First phrase of G. Record.

- 728.
- 729.
- 730.
- 731.
- 732.
- 733.
- 734.
- 735.
- 736.
- 737.
- 738.
- 739.
- 740.
- 741.
- 742.
- 743.
- 744.
- 745.
- 746.
- 747.
- 748.

Last phrase on first side of G. Record.

Begins second side of G. Record.

- 749.
- 750.
- 751.
- 752.
- 753.
- 754.
- 755.
- 756.
- 757.
- 758.
- 759.
- 760.
- 761.
- 762.
- 763.
- 763.

Final phrase of the whole Record.

THE LITERAL TRANSLATIONS

No. in the Series.	Literal translation By A. J. H. H. completed July-August, 1936.	Nona's comments in reply to F. H. W., contributed independently, at his re- quest, May 27 and July 7, 1936.
728	Lo ! this is Vola.	<i>" It means ' Here is Vola.' "</i>
729	To give perfectly will . . .	
730	. . . be valuable as regards evidence.	<i>" important or useful is evidence."</i>
731	Give ear ! I am about to . . .	<i>" I give the wish that the work should con- tinue."</i>
732	. . . raise the language : to give this . . .	
733	. . . so that the ear may give it life.	<i>" I emphasise the im- portance of the spoken word, as opposed to one that is merely written."</i>
734	I descend in order to give that which is beautiful :	
735	To give the life which is here. Go on !	<i>" I suggest that changes may come later."</i>
736	Language carries explicitly	
737	Precious is that which antiquity (or old age) gives.	<i>" I refer to the length of time which had elapsed " ;</i>
738	I eradicate that error. I lift " êna."	
739	She (Rosemary) put " êna." (By mistake.)	
740	Precious is that which you give.	
741	A living one (Vola) puts back . . .	<i>" and an attempt to link up the past with to-day."</i>

No. in the Series.	Literal translation By A. J. H. H. completed July-August, 1936.	Nona's comments in reply to F. H. W., contributed independently, at his re- quest, May 27 and July 7, 1936.
742	... and advances so that she may give this ;	<i>" I said something about the difficulties of contact, and the difficulties of environ- ment."</i>
743	... that I am of antiquity.	
744	To enumerate, now, the items ;	
745	put into it, please, (the word) antiquity.	
746	weigh and put forth the utterance.	<i>" That phrase has some- thing to do with end- ing one side of the disc."</i>
747	(Deafened ! A noise in- deed is this !)	
748	Complete ! Lo, consider now that a side (palette) is given (or put).	
749	<i>This completes one side of the gramophone disc.</i> Be thou (fem.) brave, so that you may introduce correctly.	
750	Enveloped, he puts ; but does not consider the ear.	<i>" I said something about the great diffi- culties to be overcome ; and that an attempt has been made to over- come them."</i>
751	Make an item, and pass on.	
752	Put thou (fem.) that she (Nona) gives this, the name of a living entity, " Nona."	<i>" To complete some- thing, and go on." " This is a great thing which is being done." " I am the guide Nona."</i>

No. in the Series.	Literal translation By A. J. H. H. completed July-August, 1936.	Nona's comments in reply to F. H. W., contributed independently, at his re- quest, May 27 and July 7, 1936.
753	Its form has come forth. Do not trouble to amplify this . . .	
754	. . . (not translatable. See pages 115, 116.)	(Nona showed distress on hearing this failure on the Record later.)
755	Its form has come forth, and is important, as to evidence.	
756	Our spirit is this, behind, and replacing, or en- veloping (as with wings) . . .	
757	. . . the lady who is depu- tising. (Rosemary.) She who is here.	
758	Not to be hurried . . .	
759	. . . will be those who are living.	" It means, ' the people of to-day.' "
760	I am breaking through . . .	" I said something about getting through the truth, from old times to these."
761	. . . my helper, an opening: that which is the door.	
762	We two (Rosemary and Nona) will be valuable as regards evidence.	
763	Indeed, completion !	" That was a mere greeting at the end, in a sort of farewell."

Although Mr. Hulme was not present in London when the Record was made, his subsequent labours were facilitated by Dr. Fodor's kind gift of a gramophone-disc copy of the Institute Record, sent to him the next day. Another copy was presented to me, and will be prized as a memento of a great occasion. Thinking it might interest Nona, I played my gramophone copy of the Record to her in a sitting on May 21. Nona, however, thought it "*horrible*," and that experiment was not repeated! Instead, I tried on May 27 to induce her to give me some outline of *her* translation, for comparison later with Mr. Hulme's, which I did not expect for some weeks to come. She agreed to this, provided I read the phrases as I had recorded them. Her answers are printed in the columns above. As these were the first translations to be made, they may interest the reader not less than the subsequent careful and detailed analysis of Mr. Hulme, to whom they were not shown until his work was done. Pressed for fuller details on May 27, Nona refused, and gave an interesting reason for her refusal:

"I have tried to explain to you, Doctor, but I cannot go through phrase by phrase. To speak it (*Egyptian*) is a mechanical thing: to hear it from you, and translate it back through the medium on the spot is not (*a mechanical thing*). I cannot do it. You will have to be satisfied with the general impression."

And there, too, the reader will have to be satisfied.¹ A test of this kind—involving so much

¹ The difficulty of ascertaining exactly what Nona meant in certain phrases is illustrated by the second half of No. 753, which

time and labour—is too great a strain on all concerned to be entered upon lightly. Having once been met, under the conditions prescribed so long ago by the late Sir William Crookes, it should not be necessary to meet it again.

in my free paraphrase is presumed to apply to the name "Nona." (See page 115.)

My colleague, Mr. Hulme, however, in approving the paraphrase as a whole, suggests that "Do not amplify this" may be merely an "aside" to Rosemary, urging her not to amplify or allow herself to be distressed by the noise of the motor-traffic outside. If that be so, the phrase must be considered (along with 738, 739, and 747) as an unprepared interpolation, in an otherwise prepared message. These spontaneous interpolations, like the rapid corrections of phrases transmitted (738, 739); the protest against unforeseen difficulties (747), and the piecing together of a sentence after a temporary breakdown (735, 754, 755) are in one sense the most valuable features of the Record, since they prove the working of an intelligence colloquially familiar with the language. In other words which may seem paradoxical, the very imperfection of the Record is its greatest perfection, as evidence of separate identity on the part of the Lady Nona and her medium Rosemary.

CHAPTER VIII

THE VOLA-MEMORIES OF EGYPT



i'stia

Völä

L.T. 5, 274, 390, 728.

"This is Vola."

The first phrase on the gramophone disc spoken by the Lady Nona through Rosemary, at the I.I.P.R., May 4, 1936. It had already occurred three times in the series, on September 19, 1931, May 2, 1934, and May 16, 1935.

IT'would be difficult to say when Rosemary's memories of Egypt first began to quicken in her subconscious mind. A few already published¹ as Nona-memories are probably hers rather than Nona's. But on October 17, 1931, came her first clear memory of Nona (Telika) :

"Sitting on a high, square-backed arm-chair, raised on a dais of three steps. She suddenly stands as though in anger, raises something above her head, and dashes it to the ground."

No further comment was made on this memory-picture, which at the time I thought must have

¹ *After Thirty Centuries*, pages 61, 62, 63, are probably Vola-memories.

been presented by Nona. It is more probable, however, that Nona did not remember the incident. Rosemary (Vola) recalled it as a vivid impression created by fear of Queen Telika's anger, which remained after the cause of the anger had been forgotten. Intense emotion—especially fear—seems to make a deeper impression, as in another example, dated June 6, 1933 :

“ It smelt horribly down by the river that day ! Will evening never come ? I'm full of fear ! Eyes, watching eyes, everywhere ! Don't go ! Don't go ! ”

Here Rosemary, partially-entranced, rested her head and arms on the table, and sobbed bitterly. Afterwards I complained to Nona that our medium should not be upset in this way. Nona's reply, in writing, was illuminating :

“ It was not of *my* showing. It comes through the medium's remembrance. You can shut down all these past memories if you wish, for your will is your own, Rosemary ! Memories once revived are apt to come back at any time, and that you will have to endure, or else deliberately close up the past. One cannot choose the memories one will remember, for they choose *you* ! And the outstanding ones are usually the strongest.”

This, of course, is true of the conscious memories of our present lives. Most of us remember things we would gladly forget if we could, and it is disturbing to find it applies equally to the sub-conscious memory.

By March 30, 1934, the Vola-memories had revived sufficiently to present a clear picture of

the influence of the Pharaoh's Babylonian wife in Egypt :

“ Nona was a turbulent soul, even then. She was more like a man than a woman. She had talked with, and met people who followed the New Religion. The priests feared her power over the Pharaoh, for she had considerable influence with him. He was a weary man then, and found comfort in what she told him. He was tired of the glamour of the old religion. I was only young, but I loved her. She had been so kind to me. She adopted me, and made me officially her child. Thus I became a naturalised Egyptian. Being a queen,¹ she had certain rights which even the Pharaoh could not abrogate. I became a temple-virgin, and the reason I was drowned with Nona was that they did not know how much I knew of their plotting. Nona was a dangerous enemy. She was an austere soul, and did not like the Egyptians.”

No feature of Egyptian history has aroused more interest among scholars than the New Religion which made its appearance in this Pharaoh's reign, and overthrew the Old Religion in the next reign. Nona's own impression of it is given in an earlier chapter (see page 39). The above is Vola's impression of Nona's part in it, which should do much to correct the earlier false belief of Egyptologists that Queen Teie was in favour of it. She was ambitious, proud, and feared her Babylonian rival. The testimony of this book endorses the later opinion of Professor Glanville² and others, in showing that Teie disapproved of the alienation of Amon. A bitter

¹ The British Museum authorities (see page 13) agree that a Babylonian princess became the *wife* of Amenhotep III. Nona has always claimed that she was this princess.

² See *Great Ones of Egypt*, page 134. (Hodder and Stoughton.)

Vola-memory recorded on October 14, 1933, shows this clearly :

“ Those priests knew they were all right where *she* (Teie) was concerned ! That was why they acted as they did ; pouring lies into the ears of the Pharaoh all day long ! And he’s so ill, he believes everything they say ! I wish I could do something. She’s the real ruler after all, but she isn’t Nona’s friend. She’s determined to keep everything as *she* wants it—yes, and us, too ! ”

A later Vola-memory (May 16, 1936) showed that Rosemary remembered Nona quite clearly, as “ a strong, austere, remote personality even then. She had a mind more like that of a man than of a woman. She often came to talk with me, and knew that I could be trusted to keep my own counsel. Nona hated the Court etiquette, and was for that reason hated by the queen, who feared her. Everything at the Court was formal. One had always to be attended by slaves, to stand in this way, or sit in that way. Nona hated it all, and it was her influence with the Pharaoh that was feared by the queen and by the priests.”

Vola-memories of the Pharaoh’s palace on the western bank of the Nile are very clear in detail. Egyptian words frequently punctuate the memories :

“ I am sitting on the edge of a fountain, dabbling my fingers in the water. As I touch the fishes I try to catch them and say : ‘ Yéety ! Yéety ! Dy héer ! Dy héer ! ’ ”

(I give the words as I recorded them. Their Egyptian translation need not be stated here.) Rosemary continued :

“ This is an inner garden inside the Pharaoh’s palace. Slaves pass, carrying burdens. My legs are bare, and I

am thinly clad in a single garment with sandals on my feet. The garden was watered by channels from the Nile, 'Gah-záh-dan—.' That has something to do with the water-channels. There were also green hedges somewhat like our modern box-tree, very thick : 'oo-shánt-ee' was the name of the plant."¹

Thus by giving Egyptian names for common things, the Vola-memories confirm their authenticity. Mere "subliminal dreaming" cannot account for these. Over two years previously (May 2, 1934) Rosemary had described the palace as

"an enormous building, like a great square. There were buildings in the square for officers and court-officials. There was a garden on the roof, with beautiful flowers, and steps leading to the roof, and a kind of striped awning we could put up against the sun. There was a wall all round, of hard, clayey stuff, like cement."

Later research on my part showed that although this palace has long since disappeared, fragments of it recently excavated confirm almost all the Vola-memories of it.²

It is perhaps natural that Rosemary, being a woman, should recall minute details of dress worn by Vola, both in the Temple and on domestic occasions. Her earliest recollection of the former (September 26, 1932) gives the head-dress as

"a white veil, thrown back : gold ear-rings, heavy and long ; and many rows of beads round the neck."

¹ *Rosemary Records*. August 1, 1936. (Compare with page 156.)

² Compare, for example, with the *British Museum Handbook*, page 123 (1930 Edition).

Other details were given later (September 19, 1934) :

" My arms are bare to the shoulders, and I am wearing a pale muslin robe, crossed and pleated over the breast, tightly and beautifully done. I have also a straight undergarment from my neck to my feet, fitting tightly to the body. The outer dress is folded over in front at the waist, and hangs down.

I have sandals on my feet, bracelets on my arms ; and a broad, flat necklace from the shoulder to the collarbone : also a curious head-dress like a halo round the forehead, fastened round horizontally, with another band going over the top, from front to back. My hair is thick, not curled, and comes down straight to the shoulders, with round discs hanging at the sides of the head-dress. Very lovely effect, although artificial, with painted eyebrows, full lips, and painted eyes : it feels my own self."

Three language-phrases followed this memory, recorded as "*Ah-zét-an*," "*Don(k)ké-tah*," and "*O-véen-is*." Then Rosemary stood up and walked about the room, still obviously under some intense psychic emotion, saying :

" If we have in us the germs of things we have been, we shall—given the right conditions—be able to call them up again. I'm just as much Vola as Rosemary ; and just as much all those other people " (*referring to other incarnations not discussed in this book*). " If you are in tune, and can assemble your various parts, you can make a complete whole."

The amount of detail in some of the Vola-memories is astonishing, in view of the pace at which Rosemary spoke, necessitating the use of shorthand on my part. Here is an

interesting picture of Thebes, the capital of Egypt itself :

“ Hot, crowded streets : the heat, the smell of people and animals, and merchandise of all kinds. Jostling along the narrow streets are camels, asses, and bullocks ; noises of all kinds, including the tinkling of bells, the jingle of animals’ harness, the swish of the covers on the camels, the swaying and creaking of the tents on the camels’ backs, in which people travelled : the flies, the insects, the dust, and the stifling air !

There is a huge square market-place in this city, filled at times with caravans coming in from surrounding countries. Every kind of merchandise has its allotted portion in this market-place : goats, asses, camels, slaves, spices, sandal-makers, perfume-vendors. There are stalls where queer-looking cakes are being made, cooked on little iron grids, and eaten along with some kind of drink in big round cups—pottery of some kind. There are strange-looking men sitting cross-legged on the ground, fortune-telling with small sticks in the sand. They are surrounded by Arabs with coverings on their shoulders to protect them from the hot sun.

On the far side of me is a long row of low buildings of white clay. The windows of their upper storeys are all closed, covered with shutters. From the lower storeys are jutting out cool awnings of striped material, to cover the passage and protect the buyers from the sun. Under these awnings, as you walk along, are open spaces and a low doorway leading down into a shop. These places have rich goods of all kinds, and there are bead-sellers, fan-makers, gold and silversmiths. There is here, too, what would correspond to a modern beauty-parlour, where they sell everything to make one what they would call beautiful. The men, as well as the women, painted their faces in those days !

I love being in this market-place. It is not really safe, but, of course, I am not alone. I love the excitement, the colours, and all the pretty things. There’s a man with

some dear little black and white baby goats to sell. The sheep all have close curls on their wool, and seem larger than our sheep. There are also some black ones. This city is where the temple was I described some time ago. The Pharaoh had a palace, and lived here.”¹

The temple mentioned by Rosemary is probably the great Temple of Karnak. In our next chapter we shall offer some of the vivid memories of its ritual, in which Vola, as a Temple-maiden, took part. It will be convenient, therefore, to conclude this chapter with the great Vola-memory of October 7, 1932, to which Rosemary referred :

“ This is myself, not Nona, speaking. I can see a panorama that stretches along by the side of a river. Buildings seem very close together ; a confused medley of roofs, but many of the buildings are of white stone. There is a good deal of colour, and gilt on domes and roofs, some of which are flat, while others are of fantastic shapes. There are steps everywhere, and buildings with steps leading up to them.”

The remainder of the narrative includes many evidential features which I have numbered for reference. At the time it was recorded, the normal Rosemary had taken no special interest either in Thebes or Karnak. She had always refused to discuss or read about them.

1. “ All along the bank leading down to the river there are hundreds of people in bright-coloured garments, sitting on the steps. There are curious boats on the river, rather like rowing-boats, but with one mast and a large sail of curious shape. These sails are brown and saffron-coloured.

2. Away out in the river—which is fairly broad here—

¹ *Rosemary Records*. July 20, 1933.

there is an enormous barge with many oars coming out at the side : a luxury-boat, gaily painted, but with no sail on it. Standing back, behind a canopy, there's a man steering with a huge rudder. He moves a wooden handle backwards and forwards. This thing goes down into the water—so ! ”

(Here Rosemary swung her left arm in a curve over to the right, and then her right arm over to her left, alternately.)

“ The oars are all painted, too—a marvellous sight ! Now, if you go up those steps—there are hollows in them, worn through being trodden by many feet—you pass along a sort of :

3. raised terrace ; up some more steps, and then we come to an enormous building. I go alongside it, for it is a Temple, and round a corner, and then between :

4. the pillars of the entrance. The floor is all inlaid with coloured patterns—tiles almost like a Roman mosaic, but not so fine in texture. Now I am walking round to the front. There are more steps here. They go down to a terrace ; then a straight bit, then another flight of steps down.

5. I can see carved stone figures, reddish in colour (not white) and of the same kind of stone as the steps. These figures are facing each other all the way. They are all the same, and are those of some curious animal.

6. Now I turn round and look at the entrance ; a great square entrance, and at each side stands an enormous figure with the face of a man, but the body is conventional, without feet. The faces are huge, with thick lips. There are colours in the carving all round this doorway ; a fine, close carving, and with Egyptian hieroglyphs. Now I go inside the entrance hall. It is very dark here, but I can see the straight rays of sunlight coming through from the roof. The floor is an enormous rectangle, with polished pattern of stone. There are plenty of pillars, of a curious ‘ blobby ’ shape. Everywhere there is bright

colour, and in the crevices, too, yellow, blue, red, and much gilding on the walls : a brilliant effect, obtained with a thick sort of paint. There is another entrance leading to the inside, but I cannot go any further, for a huge curtain is stretched across this doorway. We are standing in the entrance court. I can see the river from the Temple, for it is very high up here. This is myself speaking, but I am not a person : I'm only eyes. I'm having pictures put in front of me, but they are fading now."

Neither Rosemary nor I have been to Egypt in our present lives, but Egyptologists and visitors to Thebes may find many interesting correspondences between Rosemary's details and what remains. Many things have changed, and some have disappeared, but let us take the paragraphs in their numbers, and compare them with details ascertained in my subsequent research in guide-books, and more particularly from the splendid photographs in a book by Jean Capart on Thebes, published by Allen Unwin of 40 Museum Street, London, W.C. 1.

1. Although the steps on the banks of the Nile are now covered with mud, their outlines may still be seen at many points along the river-bank.

2. The river, "fairly broad" here, would suggest the period of the inundation, which occurs each year in September and October. The Nile then overflows the fertile plain, and almost washes the foundations of the temples themselves.

3. The "raised terrace" may have been at Luxor, or it may have been that of the older Temple of Karnak, to which this Pharaoh made many additions.

4. The pylons or entrance pillars must not be confused with the later obelisks added by Rameses. The floor tiles at Karnak were huge inlaid squares.

5. One of the most evidential and interesting features of the whole clairvoyance. The "stone figures of some curious animal" are undoubtedly the Sphinxes "facing each other all the way," and they refer to the original formation and length of this avenue, now much shorter than in Nona's time. Of these sphinxes, Rosemary at a later date recalled another memory which should interest Egyptologists :

"At one of our services, which took place once a year, a procession passed along the Avenue of Sphinxes, down one side, and back along the other side to the Temple. At each of the animals of stone the procession stopped, and we had to touch it with our palm-branches. The animals were not worshipped. The idea was that they were consecrated afresh each year to their duties as guardians of the Temple. This service was to remind them of their guardianship, and to pray that no evil spirits would pass them and so gain admission to the Temple." (*Rosemary Records*, May 12, 1936.)



6. The details coincide with those of Karnak, except that the melancholy ruin now to be seen is absent from the picture. "The dark entrance" is now roofless, and the "bright colours" have long since perished. The "huge curtain" which shut off the inner sanctuary has long since disappeared, but other Vola-memories show that even the Temple-maidens were not allowed to pass this "holy of holies." The view from the entrance of the Temple is now blocked up by later buildings,

but in Vola's time it may have been possible to see the Nile in the distance. Any tourist on the spot could decide this point.

All these descriptions given by Rosemary in partial-trance have been abridged, and many others have been omitted altogether. The complete Vola-memories would, in fact, fill a separate volume. Their revival in such accurate detail, after three thousand years, constitutes one of the most impressive facts in psychic research. Even without Language-Tests, they would be sufficiently evidential to merit our attention: but with the added conviction of translatable Egyptian phrases, interjected without hesitation, these memories of Vola bring us to a realisation of the tenacity of the human mind beyond any previous experience or comprehension: a sense of the living reality of ancient Egypt not hitherto found elsewhere; and a vivid contemporary impression of the splendour of this once mighty nation as it was in the most glorious period of its history.

CHAPTER IX

MEMORIES OF THE TEMPLE

L.T. 229. 
 ♪ = 92.
 (As recorded) ā--zén tā-áh là dú-wan.

 ê-zí 'n tê-á làd duwan.

"Go forth (or on) to the land, in order to stretch out."

This tune was hummed, with Egyptian words, by Rosemary on March 30, 1934, as she demonstrated the dance used at the great annual Festival of the Inundation, when the Temple-maidens led the procession from Karnak to the Nile.

THE memories of Vola as a Temple-maiden are perhaps the most interesting of all her recollections of Egypt. She remembers fragmentary details of her life in Syria as a child ; of her father, who was killed in battle. She recalls the destruction and sack of the Syrian city by Egyptian troops, her capture as a hostage, the journey to Egypt, and the kindness shown to her on the journey by the commander of the Egyptian army. Her memories of Thebes have already been described.

But her recollections are clearest in association

with Karnak. She loved the life in the Temple, with its beauty and glamour. She was still only an Initiate of the Temple-mysteries when her life was cut short by tragedy.

To me as a musical scholar, the discovery that Plainsong was used in the Temple-ritual has been of peculiar interest. I know something of its development, first in the Temple of Solomon and later throughout Christendom, but the discovery that both derived their inspiration from Egypt—as indeed most of our ecclesiastical and masonic ritual is derived—is one of the most fruitful results of my study of this case.

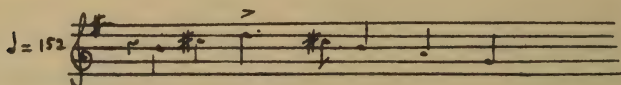
Hardly less so has been the finding of a link between ancient Egyptian Folksong and the Modal Scale-systems not hitherto traced further back than the Greeks. True, as my friend, Mr. Jeffrey Pulver, has shown,¹ the double-pipe excavated by Petrie in 1890 shows a scale similar to that of the musical fragment quoted at the head of this chapter. But the Vola folksongs and Temple-melodies suggest that the Egyptians used a seven-note scale not unlike those found in European countries to-day.

Their ideas of harmony were crude, but in the harp-music as recalled by Rosemary there appears to have been the element of harmonic and chordal structure, though very different from ours. These are technical matters of little interest to the general reader, but it is fortunate that Vola, being of artistic Syrian stock, was musical in Egypt, and

¹ "Music of Ancient Egypt," Proceedings, Mus. Association, 1921-1922, page 46.

that Rosemary is a gifted and efficient singer to-day. The musical element is strongly in evidence when she recalls the processions, ceremonies, and ritual of the Temple.

On one of these occasions she sat with closed eyes and spoke eleven language-phrases (Nos. 281 to 291 of the series) so rapidly that I had some difficulty in recording them. From these she passed to this beautiful phrase in what we now call the Lydian Mode, humming the melody as well as the words, which I give as I recorded them :



"oo lah lón(k) ty ah dón(k) tah."

Five other melodic fragments in different Modes were added before Rosemary began to speak in English :

" There's a long procession, bright colours and harps. The people are walking backwards before the chief figure, who is perhaps the Pharaoh. They are singing, and playing the harps, and cymbals, some of which are held in the fingers—I have two in my hands now—while others are larger. Hand-harps are being played (*here Rosemary demonstrated with an upward sweep of the left hand*) as they walk backwards.

There are small barrel-shaped drums, carried round the neck and played by men's fingers (*here she bent her left hand inwards, fingers loosely extended ; then suddenly jerked them down, and round on the wrist*). These men have shaven heads and a short skirt from the waist downwards. The top parts of their bodies are bare. Even the eyebrows seem to be shaved.

Wind instruments were used almost exclusively for State-ceremonial and Temple services. Every ceremony had its own type of music, and every service its special instruments. What you would call trumpets were the earliest in use, and mostly employed for religious worship. They had long instruments of this type, perhaps twenty of them, played at the unison—very commanding and startling. Their notes were not brassy in quality, but more like those of a bassoon. They made a sort of fanfare, or signal, at a certain point of the Service. There would be a silent pause; then a few rich notes from these instruments, playing at the unison.¹ It was very impressive, because the players were not seen.

The gigantic Temple created a feeling of awe. If the sunlight from the open spaces near the roof struck the pillars in a certain way, one saw the brilliant colours below, but above they faded into the dusk by reason of the height of the pillars."²

Nearly two years later, Rosemary again referred to this solemn atmosphere.³

"There was always a strong psychic force generated by the rhythm of the Service, the ritual, and the incense. To-day, people share in the life of the Church. There was nothing like that in Egypt. The priests had their secrets, and their holy of holies shut off from public gaze by heavy, closed curtains. Absolute silence was observed. Apart from the Service, I do not remember speaking to anyone in the Temple. My duties included attending to the lights, and arranging vestments and draperies."

Another glimpse of these duties appears in our Records of June 6, 1933 :

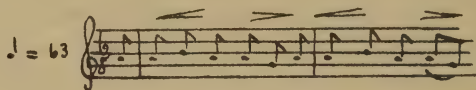
"Vola and the other Temple-maidens come from the two doors to dance before the priests. They carry small

¹ Compare 2 Chron. v, 13. "To make one sound to be heard" : a detail obviously borrowed by Solomon from the older Egyptian ritual. A similar parallel with Ps. 90 is discussed later in this chapter.

² *Rosemary Records*. June 27, 1934.

³ *Ibid.*, May 12, 1936.

instruments and arrange the sacred vessels for the Service. There are certain things they may not touch : certain parts of the Service at which they may not be present. Now they play their instruments (*hand-harps*) and dance with precision. Now they sing a chant (*here Rosemary hummed, with words, the following phrase :*)



"Ba-ló-tah, Ba-ló-tah, Dy-xés-tria, Dy-sém."

Now they go out again, leaving the priests in the Temple."

As she hummed the phrase with swaying head and closed eyes, Rosemary seemed once more to be the living Vola. Twice, under the spell of memory, has she risen from her chair and performed one of the Temple-dances. The first was on March 30, 1934, when she enabled me to record the evidential phrase at the head of this chapter.

She then proceeded to describe—as one who took part in it—the great Festival of the Inundation :

"The dance was a kind of stately walk, sideways." (Here Rosemary, with eyes closed, demonstrated it in detail ; the side step, the sudden swing over to the reverse with a supple movement of the hips, and back again all with a swift movement of the feet both agile and graceful. Her arms were extended sideways, the right arm crooked upwards with the head slightly bent towards it ; the left forearm extended outwards, upper arm pressed against the side. Both hands were held straight out, fingers extended. After each swinging turn,

the hands met savagely (left up swiftly, right hand down to meet it half-way) to demonstrate the periodic crash of the cymbals she carried in her hands.)

"Each phrase of the song," explained Rosemary, "accompanied one movement—either front or back swing of the toes—and the cymbals crashed at the end of the fourth movement. I'm wearing a tightly-draped long skirt, with a turnover here in front. I'm also wearing sandals. We danced in a circle, eight of us. Every movement and posture was a series of angles; no curves in the hands were allowed. It was a classic movement, and brought a delightful feeling—all very formal, but a gorgeous ceremony. I now see that the dances used in the opera *Aida* are all wrong."

(Rosemary had seen this opera splendidly performed by the Beecham Opera Company some years before.)

"This ceremony was held just before the flood-time, when the Nile was reaching its highest level. It was the beginning of their New Year. (September or October with us.—F. H. W.)

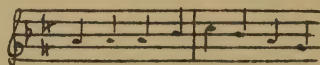
The Temple-maidens, wearing pure white, led the procession from the Temple, along the Avenue of Sphinxes, and down some steps to the Nile. Thousands of people watched us along the terraces by the river. I feel as though I were relating experiences which happened very recently."

Another Vola-memory was called up one peaceful, lovely evening in the late summer of 1935. A full round harvest moon had just risen on the eastern horizon, in a cloudless sky. We watched it in silence for several minutes. Then, closing

her eyes, Rosemary began to hum an exquisite devotional melody :

(Given as
recorded.)

$\text{♩} = 126$

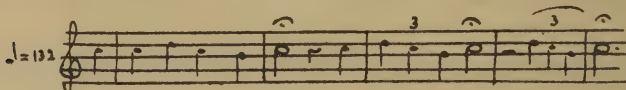


"eést-y, eést-y, óovan-éé lah,"

adding another phrase but without words. The latter were added a moment later in spoken language-phrases. She then explained that this hymn was

"all about things growing in the Earth. The quietness of their growth in the soil is like the quietness of death. To the Egyptians, the moon was the source of their growing strength—the plants in the soil, and the corn to feed mankind. They also held that as the plants pass out from the darkness of the soil into the light of day, so *we* pass out, first from the darkness of death, and then into the light of another world. That is what this hymn means."¹

Musical history has hitherto only been able to guess what the ancient Egyptian music was like, from a study of the instruments preserved and now to be found in our museums. The Volamemories will one day be cherished by musicians because they recall the actual melodies used in Egypt. Here, for example, is the Call to Prayer as the inhabitants of Thebes heard it in the XVIIIth Dynasty, as remembered by Rosemary :



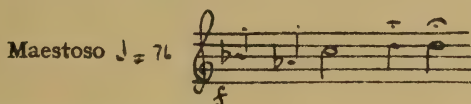
"Dy-zéem é trah é héem. Dy é-trah é héem Dy-zéem !"

Felicien David² and others have noted down the

¹ *Rosemary Records*. August 13, 1935.

² Composer of the opera *Le Desert*. See Naumann's *History of Music*, Vol. I, Chapter IV.

Song of the Muezzin in modern times. It was my privilege to take down this Call from ancient Egypt, through the marvellous mediumship of Rosemary. Among our Records are several phrases of Egyptian Folksong, harp-tunes, and the great trumpet-call to Amon :

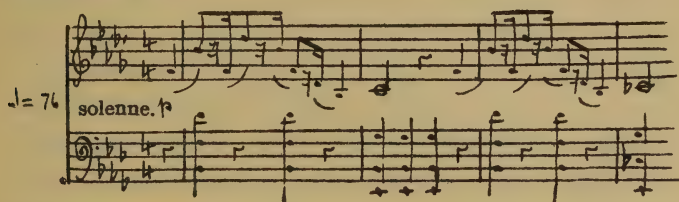


heard at state-funerals.

"It was used," said Rosemary, "as a summons to Amon to open the way for the departed spirit. No words were sung to it. That would have been sacrilege, for it was considered too holy a call to be associated with words. The whole force of the invocation lay in the last two notes, which were detached and very emphatic. It was played on a long, straight wind-instrument, brightly coloured, with a narrow tube opening at the end: made of metal, it had a tone loud and shrill, more like a post-horn than a trumpet."¹

Prior to this, Rosemary had described the funeral procession, and had hummed the stately melody played on the harps :

Marche Funèbre.



¹ *Rosemary Records*. May 17, 1934. A modern March founded upon these two themes was composed by the author, and published by Stainer and Bell, arranged for the organ. It was broadcast on October 13, 1936, and again (for orchestra) on January 21, 1937.

"Great harps were used," *explained Rosemary*, "for the deep notes ; and the musical figure was passed on to the smaller hand-harps. Sometimes on the crash of the cymbals all the harps played a sort of chord—not what you would call a chord, Doctor, but weird in its effect, and very thrilling to the senses.

They walked slowly to this tune. There were also dancers, of whom I was one, weaving a beautiful design in the dance as the procession moved from the Temple to the Nile, where the body was then taken on a boat to its destination. Write down the word 'Hoo-lê't."

(This was an exceptionally good test, as Mr. Hulme's subsequent translation showed that it could only mean "an upland tomb.") Two other language-phrases and two musical phrases followed, the former of which are remarkable for their close affinity to the 90th Psalm :

L.T. 277. Don(k) gah'n. ("Thy life makes us silent.")

L.T. 278. Doo-léet. ("and makes weary.")

The parallel is seen by a comparison with the familiar "Prayer of Moses, the man of God": "Thou turnest man to destruction": and again, in a later verse, "yet is his strength labour and sorrow."

I commend this parallel to the attention of Biblical scholars, as being rather more than coincidence. *We* use the 90th Psalm in *our* Burial Service ; and here we find the same thoughts expressed in the ancient Egyptian funeral liturgy which was probably familiar to Moses in its original form.

Perhaps the most vivid Vola-memory yet recorded occurred on May 16, 1935. Rosemary said that evening that she felt

"like Vola again : as though I were going to dance in the Temple."

I made a space for her by moving the furniture in my study. She then removed her shoes, saying she wanted "a pair of sandals."

From my desk, taking full notes, I watched her for nearly an hour as she re-lived the part she had once played in ancient Egypt.

"I feel as though I were a unit in a long procession coming up to the Temple. There is the soft ripple of harps, like winds sighing together. They start on their lower notes, then rippling up to their highest string, strike this with an emphasis to prolong the sound.

I want to dance. There were two kinds of movement, one fluid and wave-like, used in processional dances where we had to move on. (*This was demonstrated in detail.*) The other was employed when we were stationary. It consisted of set movements of the arm and body, somewhat angular, but one of the most graceful was just a turn of the body, a kind of lunge forward."

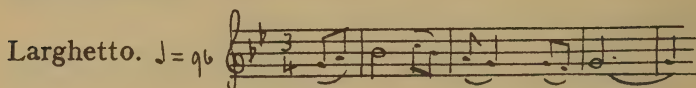
(Here Rosemary, standing with one arm bent near the head, with the other arm extended behind her, turned slightly without moving her feet, and remained poised gracefully.)

"The other movement consisted first of a stoop without bending the legs, hands extended near the feet: then the cymbals are crashed as the hands meet half-way up the body, as it rises swiftly and completes the movement with head thrown back, left arm held aloft, and right arm straight down behind the body."

(This movement too was demonstrated with the grace and muscular control of an accomplished dancer.)

"There were about forty dancers in this procession, and as many musicians behind. The latter seemed to be men. Harps were of all sizes, but some were too heavy to carry.

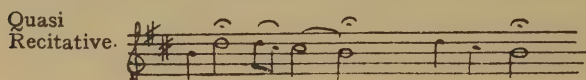
It was music produced by overlapping—more of a rhythm than a tune. The players walked in two rows, behind the dancers, all of whom had these small cymbals. Body-balance in the dances was difficult to obtain, but it had to be perfect. There's that tune again, which I heard a few moments ago :



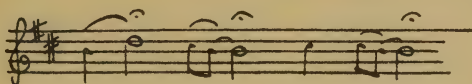
(*This was sung in a strong, clear voice.*) There was a slow movement—a kind of lunge forward of the body—on the accented note," explained Rosemary, "and after doing this three times (*during which she poised her body first on the right leg, then on the left as she brought her right foot forward to the accented beat*) there was a smart crash on the cymbals; so! (*bringing the hands together smartly, at the fourth beat of the last long note.*) This was repeated many times while they were all getting into their places in the Temple.

The Pharaoh is in this procession. He is coming in State to the Temple, and we are preceding his cortege. He is seated on a throne fastened to a raised platform, carried on the shoulders of slaves. He represents the gods on this occasion, so that obeisances made to him are as to a god.

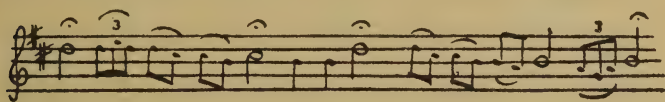
The procession stops in the middle of a great open space before a curtain, in the Temple. The dancers walk around with slower step (*here Rosemary again sang the strange melody and performed the movements already described*), and in rectangular formation. Two rows of priests now appear from behind the huge curtain—a row on either side of it which hangs between two great pillars. They form many ranks in front of the Pharaoh, who is then raised up as his platform is raised by the slaves who are carrying it. The priests then sing a chant which goes like this :



At this point Rosemary knelt, eyes closed, and deeply-entranced ; body upright, but sitting back on the heels : then slowly bowed until her head touched the ground. After a few moments she resumed the sitting posture, and again sang the phrase, slightly differently :



She next sat with arms straight down at the sides, close to the body, hands bent outwards and fingers extended full length, at right angles to the arm. She remained in this posture, perfectly still, for several minutes, quietly humming further portions of the chant :



This beautiful melody, Modal in character, must have been some kind of hymn sung by the priests. The fact that Rosemary hummed it *without words* suggests that the dancers were not allowed to participate in this part of the Service, but sat upright on their heels, perfectly still. Having finished the chant, Rosemary again slowly bowed her head to the ground and remained in that posture, completely still, for several minutes. The elbows were extended horizontally, while the hands were flat on the ground, palms downward, near the face. At last she raised herself to the sitting posture again, eyes still closed, and silently demonstrated a well-ordered sequence of gestures :

1. Right hand on right shoulder, left arm extended outwards, horizontally.
2. The same reversed, with right arm extended.
3. A movement symbolic of a bird's flight, with both arms extended, the hands beating like wings.
4. As a swimmer, with hands moving like a breast stroke, and down, but more gracefully.
5. One arm straight out, laterally and horizontally, the other under the chin ; then reversed.
6. A gesture of invocation, hands held forward, cup-shaped ; and finally,
7. Arms close to the body, extended hands resting with palms on the breast, in humility.

All this took place with the medium kneeling. She then stood up, with face averted, and astonished me by performing, exactly, a symbol from the third degree in Freemasonry. This gesture, too, was reversed, and then the arms fell to the sides. As she sat down once more in her chair, my ear caught the half-whispered, awe-inspiring phrase I had already heard twice, and was destined to hear again in London :

" Ístia Vóla ! "

CHAPTER X

WHY ANCIENT EGYPT SPOKE

⊖ ♀ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂
är (ng)änkh-tiyu, iw-é' sti(ä).

L.T. 759, 760.

"For those who are living, I am breaking through."

Two phrases spoken by the Lady Nona through Rosemary, on May 4, 1936, and recorded on the gramophone disc made at the International Institute for Psychical Research, London.

THE Lady Nona has already said that she contacted Earth again in order
"to take away from men's minds the false ideas put into them by Materialism : to get through the truths concerning immortality, and the fact that personality may persist through all time."¹

There are other reasons which may have weighed with her and with other advanced spiritual forces ; reasons connected with the great interest in ancient Egypt shown at the present time. That very fact, she has admitted, makes it a suitable point of attack for anti-Materialistic teaching :

"It was thought advisable to open the door to these Egyptian memories. Immediate survival had been proved.

¹ *After Thirty Centuries*, page 15.

It was now desirable to extend, backwards and forwards. Interest in Egypt was felt to be greater on your side than that of any other past civilisation.”¹

It was perhaps inevitable that research limited to the study of the monuments, records, and burial-places in Egypt would produce many misconceptions of the real ancient Egyptian civilisation. We might not be far wrong if we assumed *that* to have been another reason why Nona has thus again contacted Earth. It is one thing to dissect mummies. It is quite another to ascertain the living thoughts of the people whose physical bodies were mummified. The Egyptologist, working on evidence found in the tombs, has tried to reconstruct the religion of ancient Egypt—not always with success. For example, one recognised authority² imagined that the Egyptians “invented the technique of embalming” in order that “a prolongation of existence be given to the corpse.” He confused the well-known ceremony of the Opening of the Mouth with an attempt to reanimate the corpse; and finally concluded—as many Egyptologists have done—that the appearance of the sun-symbol on contemporary monuments proved that the New Religion was a form of sun-worship.

All these assumptions were wrong. They were examples of the errors which have crept into our ideas of Egypt from a one-sided system of exploration. This book foreshadows another method of approach—through psychic science—which may

¹ *Rosemary Records*. August 17, 1935.

² Professor Grafton Elliot-Smith, in *The Spectator*, December 1, 1933.

be destined in the future to supplement and correct the older methods by an endeavour to make a living, psychic link with bygone civilisations. At present, of course, most scientists and Egyptologists would deny such a possibility. Facts, however, are stubborn things ; and this book is a record of facts. Moreover, since the heresies of to-day may be the *obiter dicta* of to-morrow, few modern scientists would accept Faraday's attempt to limit science to what any generation conceives to be " possible."¹

From many references to Egypt in our Records, made by the Lady Nona, we will select a few which may help to correct the misconceptions outlined above :

" In Egypt there had been in use from time immemorial symbols for everything ; for every god, and for the worship of them. The sun-symbol simply meant the idea of One-ness. The sun is the centre and source of life. They regarded it as the centre of the whole universe. They used the solar-disc as a supreme symbol. It was the circle—also a supreme symbol—and represented the Power behind the sun. Definitely it was not sun-worship.

The Opening of the Mouth ceremony was merely *the symbol* of the power to breathe after death—to continue with life.

In the case of the very ancient Egyptians there were magical powers—known only to the priests,—which enabled them to use a mummified body in ways you would not understand. Another fact has been overlooked. We had great reverence for the physical body as the living home of the spirit. The upper classes in Egypt

¹ Faraday (quoted by Sir William Crookes, *The Athenæum*, 1874) : " Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible."

looked after their bodies carefully, for they felt that injury to the body might mean injury to the spirit.¹

The ceremonial of burial with food in Egypt was a debased survival of a much older and more correct belief in reincarnation. Long before history began, the earliest minds on Earth knew the truth of it : but after these had passed away the teaching deteriorated. Even by my time (1400 B.C.) they had become debased in Egypt. Hence the food and other objects placed in the tombs for the dead to use. First it was done as a mere symbol ; but later the idea was carried to extremes, ritual having become more important than the truths behind. In some of your churches to-day a similar development has taken place.²

Some of the priests held that they could return to Earth by making use of their embalmed bodies. It was a form of Black Magic. As long as the body lasted, they believed they could return to Earth and enjoy certain pleasures by drawing upon its chemical properties to re-clothe their spirits, temporarily.³ That was the reason why food was placed in the tombs. It was also the reason why they placed a curse upon any who attempted to steal or destroy the body itself. Such curses had great force at the time and were effectual, though their effect may have worn off by now. Occult power may be used either for good or evil. Christ had it, and used it aright : but if you can imagine a strong personality using it constantly for evil ends, you can realise something of its power in Egypt."⁴

In our next and final chapter will be found a full account of the older belief which preceded these debased customs. Meanwhile, let us examine a few other misconceptions about Egypt. It is commonly supposed, for example, that in their constructive work the Egyptians were both crude

¹ *Rosemary Records*. August 17, 1936.

² *Ibid.*, January 7, 1936.

³ Compare with Petrie : *Religion of A.E.*, page 15. (Methuen.)

⁴ *Rosemary Records*. May 16, 1936.

and cruel. The huge stone-blocks of the Pyramids, for instance, were said to have been dragged into position from mounds of earth and sand piled up against the pyramid! Nona's account of the method contradicts this :

"In building, we had a system of leverage. Mathematicians worked hand in hand with the masons. Our buildings were accurate in balance to a degree. It was an exact art. They knew the full use of the wheel, and heavy weights were lifted by careful calculation and balance. A huge block of stone, properly balanced, can be moved quite easily. It was done by weight-adjustment, not by instruments like those in use to-day, which are designed rather for strength in lifting. Our main source of power was just man-power, and your Egyptologists have assumed that buildings were erected by cruelty to the labourers. That is not so."¹

Men of science to-day are apt to disparage the apparent lack of scientific knowledge shown by Nona's contemporaries. This was the attitude taken by the authority I have already quoted.² Nona, however, tells us that

"the wise men of Egypt had knowledge which your world would prize to-day, could it be recaptured."³ "They understood the elements better than your scientists to-day."⁴ "The ancient adepts could use and harness electricity from the air. We in Egypt used chemicals for lighting—not electricity, which we could not harness as you do."⁵

Nona anticipates modern science by suggesting that

"the elements of fire, water, earth, and air link up with the next world in ways your scientists do not yet

¹ *Rosemary Records*. August 5, 1936.

² Professor Elliot-Smith. (See page 148.)

³ *Rosemary Records*. October 28, 1932.

⁴ *Ibid.*, February 13, 1935.

⁵ *Ibid.*, August 5, 1936.

understand. It was knowledge possessed by the Ancient Egyptians."¹ "Fire has a definite association with the sun as the source of light, though the latter is more refined than the destructive properties of fire as you know it would seem to indicate. Heat and light link up the Sun with Earth. With the coarser elements of earth and water, the link with the Spirit-world is more slender; and air has no link whatever with it. Air is a creation belonging to your sphere. We use it to pass to you, and without it we could not reach you."²

Nona's reference to "chemicals used in lighting" is supported by Rosemary's Vola-memories, which clearly recall the interior lighting of houses as "*no naked flame, but similar in effect to the latest wall-lamps in use to-day.*" She insists that the upper classes to whom she belonged were "*highly civilised, from the point of view of personal comfort.*"

Experts in medical and dental science freely acknowledge the debt they owe to Ancient Egypt, and this is corroborated by Rosemary's recollection of

"a method of injection under the left upper arm, used by surgeons in Egypt; and another method of opening a vein to insert some antidote, in certain kinds of fever."

Ignorant criticism, therefore, of a past age which knew many things we are just re-discovering to-day is quite uncalled-for. The common objection of the modern scientist to psychic matters and phenomena is that they cannot be reduced to elements which can be discussed. It is Nona's hope to meet this objection in the near future as she has already met, in this book, the suggestion

¹ *Rosemary Records*, December 7, 1935.

² *Ibid.*, August 5, 1936.

that all mental psychic phenomena can be explained by telepathy of some kind. Intelligent discussion by science of the whole question of mediumship is long overdue. In their ignorance of psychic laws, scientists have demanded that all such phenomena should conform to the principles of physical science. Nona has shown that it is impossible

"to seek earthly proofs of a heavenly survival."¹ "They say: 'Yes, this is all true. These things do happen. But they are produced by the operation of natural forces. There is no spirit-element behind them at all!'

My answer to that is that I have never found, and I have yet to find, any so-called natural force which exhibits intelligence. For-instance, the sun shines, but it does not shine intelligently. The force you call electricity is certainly not intelligent, in itself. You can *use* it intelligently, but that is another matter. And yet, all *our* communications show intelligence, which no blind forces ever do!"²

Nona's spirited reply to the sceptic of to-day provides another reason for her contact with Earth. The human race is now (1936) facing the peril of self-destruction chiefly because most of the men who hold the keys of the powder-magazine believe neither in human survival nor in spirit-return and re-birth. The "false ideas put into their minds by Materialism"³ are bearing bitter fruit in Europe

¹ *Rosemary Records*. February 22, 1930.

² *Ibid.*, January 1, 1935.

³ Russia, for example. In a well-reasoned and courteous letter sent to the author by the Propaganda centre in Moscow, June, 1935, it was stated: "As far as human survival after death is concerned, we must tell you that we do not believe in this; and we do not consider that any proof has ever been brought forward that human beings live after death."

to-day. Civil war in Spain, mutual fear and distrust in other Continental nations are the terrible aftermath of a war which twenty years ago was brought about by the stupid belief that might was right. That in its turn was the direct result of false teaching by many otherwise good men who sincerely disbelieved in the possibility of human survival. Even in 1933, the Egyptologist already quoted¹ stated frankly that to him human survival was "a myth: a childish make-believe which fifty centuries ago (in Egypt) started on its career a hope of a future life"; and added, "one is bound to become increasingly sceptical of the belief that after the body is dead an individual may go on living, without any of the physical and chemical conditions which are essential for the manifestation of vital phenomena."

This present book alone proves "vital phenomena" are by no means dependent upon "physical and chemical conditions," if by "vital" we mean something pertaining to life and our existence as individuals. Life is *not* dependent upon a physical organism. Were it merely an academic question, we could afford to await calmly the verdict of the future: but the deadly peril of the world to-day is due, mainly, to the misguided policies of power-holding men who share the materialistic views of this harmless professor. The danger is *immediate*, and if the race is to be saved from self-destruction brought about by misapplied scientific inventions, *some* means must be found to bring home to all men the fact that life *is* continuous: that for each

¹ G. Elliot-Smith: *The Spectator*. December 1, 1933.

of us the mistakes and wrong-doings of this present life *must* be worked out in future lives : that payment must be made, *individually*, and “ to the uttermost farthing.”

“ *Only* the knowledge of eternal life will impress people sufficiently to make them desire to change all evil things into good ones. *Only* the sure knowledge that they carry their load of accumulated responsibilities into the next world will make men feel the *necessity* for better living. A vague sense of heaven and hell is of no use whatever.”¹

This, therefore, was one of the chief reasons why Ancient Egypt spoke : to bring home to all men and women their individual responsibility.

The restoration of the spoken language was an important achievement—so important that the present author’s articles on it have been reprinted all over the world, and translated² into many languages.

And here we may add in passing that among later developments is an effort to combine language-phrases with drawings, hieroglyphs, and their English translations in a single contact—a much more difficult feat. Thus on May 30, 1936, Nona said :

“ We hope to get language *and* the writing (*hieros*), but the great difficulty is to blend the two. They come through on entirely different vibrations ; and when two such vibrations are attempted together, they usually cancel each other. Still, we will try.

One experiment will be to make little sketches of some object ; then to get the Egyptian word for that object.

¹ *Rosemary Records*. May 22, 1929.

² Journals in North and South America, France, Belgium, Germany, Austria, Spain, and Italy. See *After Thirty Centuries*, page 8.

She will draw it, and then tell you what it is. For instance, 'Sée-nah-háy-tee'¹ has something to do with shoes, or slippers for the feet. Similarly, the word 'Áh-gum-táhn' or 'Ar-gum-táhm' (*the alternative is mine, and is due to an uncertainty in hearing and recording the phrase. F. H. W.*) has to do with a flower. Again, 'Sów-tah-háys-tee' has to do with being in tents, and living under canvas."

But all this linguistic experiment—interesting as it is to the philologist—was merely a means to a far greater end. Nona proved her bona-fides first, in the hope that her very serious teaching might gain the ear of those who otherwise might not have heeded her words at all. That teaching on the Truth of Life will be amplified in the next chapter, but the present serious threat of destruction to our civilisation is shown by Nona to be a phase of the constant struggle which goes on in the unseen world, between the powers of darkness and the angels of light. This struggle is by no means a mere creation of poetic imagination, imagery, or popular fancy. It is a battle of real forces which manifests from time to time through human agency in this comparatively dense sphere of matter. Nona is of the opinion that the next great regeneration of the world may come from the East, but

"not until a terrific struggle has taken place between the nations of the world, out of which will rise a desire for spiritual peace."² *She also foresees that* "in the far

¹ No. 791 of the series. I give these exactly as I recorded them, for they have not yet been sent to Mr. Howard Hulme. Egyptologists will therefore find them challenging material for their own efforts in translation. (Other examples are shown on pages 126, 140.)

² *Rosemary Records*. April 3, 1933.

future, the whole of your planet will be inhabited by a race of human beings of all nationalities, bound together as one family, and inspired by the single aim to help each other lest all should perish."¹

"But it is desirable," *added Nona*, "that this unity should be brought about by some means other than those of War and Pestilence. The developments of science have brought the nations into closer contact, and that in itself is all to the good. However much you hate a person, once you get to know him intimately, you cannot help losing that hatred. So with the peoples of the world. We had hoped to prevent this racial hatred from spreading, but the new intensive nationalism fostered in certain countries has increased, not diminished racial hatred."

Great efforts were made by Nona and other guides to avert the war between Italy and Abyssinia, chiefly because they foresaw the danger of world-war as a result. On the very day before it began (September 7, 1935) Nona said :

"Acquisitiveness is at the root of all evil in the world : the lust for power !

If we succeed now, it will be the beginning of a new era. If not, a worse disaster will follow."

As we all know, they did not succeed, and worse disasters did follow which she foresaw on October 2, 1935 :

"This war will not last long, but it will not be the only disturbance. The adjoining States round Abyssinia are the real danger-spots.² Other troubles on the Continent are brewing."³

In many other details, Nona accurately forecast

¹ *Rosemary Records*. October 2, 1935.

² Troubles in Egypt in March, Palestine in June, 1936, proved Nona's forecast to be accurate.

³ Civil war in Spain began in July, 1936. Distrust and mutual fear in other countries.

the turn of events, and explained the nature of the struggle on their side. On September 7, she had also said :

“ Over here there is much distress among those who are deeply interested in your world.

It is not a matter of policy, but of right thinking, doing, and living. All men should regard other men—whatever their race and colour—as brothers in God. Your world is growing up. It is passing from its childhood when nations, selfishly as children, had the desire to steal the best toys to play with. On this side we can give help, and the Christ-spirit is behind the movement. The minority of people on your side have felt its ideals—those of the League of Nations, for instance—which may grow from a beginning into something finer.

Now that desire to create a lasting peace aroused a fury of hatred from grosser controlling minds on your side. You cannot have War without releasing a power for evil whose might may for a time overpower the forces of good. The laws which evil operates are less complex than those which good can operate. There is so much on Earth to-day which encourages these evil forces. Propaganda has increased discontent. Most of your leaders are not prayerful men, but if they knew what a force was at their disposal they would pray oftener. Prayer is the direct link whereby all the forces in the universe which are working out God's purposes may be tapped at any time.”

As I prepare the materials for this chapter Nona again gives her warning,¹ and I feel it to be my duty to publish it in the hope that it may reach a wider public which will—in its turn—do all it can to avert the impending tragedy :

“ The thought-forces in your world to-day form vast clouds which shut out all light-rays from the finer vibra-

¹ Written through Rosemary's hand, August 28, 1936.

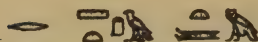
tions of sanity, understanding sympathy, and love for fellow-creatures. God help your world if some centre of force does not arise strong enough to break a way out ! You are all heading for war—a terrible war which will settle none of your troubles. There will be no good results, not to any country—not even the sad, victorious ones, if such there be ! Do all you can to prevent it. I fear a time coming when England's decision will be the determining factor. Is she strong and wise enough ? ”

If the present danger passes, these words can stand as a warning in future times of crisis. If not, we shall be too late, and the triumph of the dark, evil forces will be complete. In either case, all thoughtful readers of this book may see in Nona's message the gravest of all reasons why she—a living representative of what was once the New Religion of Ancient Egypt¹—broke the silence of three thousand years.

¹ See Weigall : *Ancient Egypt*, page 51 (Benn's Sixpenny Library), for corroboration that the ideals of the New Religion were similar to Nona's of to-day : “ *Aton was the intangible, formless, omnipresent Father of mankind, the Lord of Love, the Comforter, the Prince of Peace who hated warfare, and who delighted in happiness.* ”

CHAPTER XI

THE TRUTH OF LIFE



Ri shít(ä) tem.

L.T. 662.

Recorded January 18, 1936.

Translated by A. J. H. H.,

January 26, 1936 :

" Part is a closed mystery."

Nona's version, January 29, 1936 :

" It means that much more is to come."

One of the rare instances in which Nona volunteered an English translation of her Egyptian speech. The two versions were given quite independently of each other.



Ê-lr-än Nönä tylhän pä lä Nehäh.

L.T. 140. February 18, 1933.

" Nona hath made to sparkle the word of eternity."

Another rare experiment by Nona. No Egyptian words were given, but Rosemary drew the hieroglyphs only, at Nona's dictation. The contact was clairaudient. " Nona is telling me what to draw," said Rosemary. All were drawn fairly correctly except the bird, the wings of which were

sketched as outstretched horizontally. The pictures were drawn in this order, making the beautiful phrase so appropriate as a heading to this chapter.

FROM time to time, and at her request, the Lady Nona has contacted me through other mediums; particularly when she wished to get through some information she could not or would not transmit through Rosemary. The choice of medium was left to me, and I consulted the best I could, always concealing my identity, and taking full notes, verbatim.

And so in the autumn of 1935, when Nona again asked me to make an appointment with some other human instrument, and to take Rosemary with me this time, I chose Miss Naomi Bacon, of whose gifts I had received good testimony. We made an appointment in London,¹ where Miss Bacon at once sensed Rosemary's mediumistic power. "You should rather give *me* a sitting!" she said to my companion, with a smile as we took our seats opposite to her. Together, she said, we made a battery of psychic force which almost overwhelmed her. That, I suppose, must have been one result of continuous sittings for eight years.

On assuming control, Miss Bacon's guide came straight to the point: "There is a magnificent Egyptian lady here with you. She had reached the perfection of development on Earth, but followed this lady (Rosemary) to Earth as a guide.

¹ Through the B.C.P.S. of 15 Queen's Gate, S.W. Our identity was not disclosed.

When she lived on Earth a long time ago, you (addressing Rosemary) were of her household, but not royal, as she was. There are anklets round your feet—the symbol of dancing. You chanted in a large building where there were subterranean passages. Even you were not admitted to certain parts of the building. You wore a veil. You wear a psychic veil now, to prevent you from getting too great an understanding of yourself. This incarnation is intended to be a finishing state for you, after which you will have ceased with the struggles of the flesh.

You have fulfilled something greater than you know. *Are you not bringing back to Earth the great thing which in Egypt was destroyed, and not fulfilled?* The great ones there had THE TRUTH OF LIFE, but it was destroyed by weak monarchs afterwards.

You come from the ancient Past into the Western world to bring both *The Truth of Life* and *the knowledge of extended life*.

There was a great ceremony on the Other Side when you came to Earth. You are now unveiling things hidden for thousands of years. You are making the Spirit that was and is in everything understood by the people of Earth. You will show them that *the past follows one, even into the present life.*"

Turning to me, Miss Bacon's guide said : " This lady (Rosemary) is the embodiment of a great Theory. You are chosen to prove it. The reason she receives things others cannot get is that she came for that purpose, to Earth. There is a

sacred trust round this lady. You are both connected with the Master Jesus, who is very close to His initiates just now. You are not of Earth at all, for your real life is in the spheres. In heaven you were shown the Pearl of Great Price, and you will lift many people out of their muddled senses into Truth.

This guide of yours says that her father¹ was an ancient ruler, long before Ptolemy."

Nona then proceeded to give me, through Miss Bacon, suggestions for future work in connection with the Rosemary mediumship; and forecasted the writing of a book (not necessarily the present book) which would "help people to live so that their minds will awaken to the past." "Your work is for the inner group, rather than the outer group, who would not understand."

I have quoted fully from this contact with Nona through another medium, because it set me wondering what Nona could have meant by "The Truth of Life."

Was it human Survival after the death of the physical body? That may be a part of it, for Survival is true.

Could it be Reincarnation? That also would appear to be a part of it, for Reincarnation is fact, as this book testifies.

Was it Evolution—not as the biologist understands it in terms of physical bodies, but rather as an evolution of spiritual entities? That too may be a part of it.

¹ Karaindash, King of Karduniyas (Babylonia), was the father of the Babylonian princess married by Amenhotep III. See *Petrie's History*, Vol. II, page 181. (Methuen.)

Finally, could it be truly claimed that Christianity solved the problem, as now understood ?

I began to think of the pure, pristine faith and teaching of my Master ; and of other beliefs by which they have been overlaid by the Church in the course of her long history ; and I saw, clearly, that Christianity alone could not claim a monopoly of the Truth of Life, though its Founder may have known the Truth better than any of His followers.

Thus I began to perceive that the Teaching of Jesus, Survival, Reincarnation, and Evolution are all parts of the Truth of Life : and I wondered how much of it was known in Ancient Egypt.

And here I will tax to the uttermost the faith of my readers in the veracity of my testimony, by suggesting that the powerful influence which communicates through Rosemary is sometimes not Nona alone, but a fusion of personalities in which the strong masculine influence of her Pharaoh is clearly evident. (See page 46.) These occasions are very rare. As he himself—if Nona's testimony that it was he counts for anything—once put it :

“ My work lies elsewhere : yet I am ever in her, and she in me.” (*Records*. July 14, 1930.)

Therefore on one such occasion when Rosemary declared she felt “ half-controlled by a man,” I asked this double-personality to tell me something about the Truth of Life as Ancient Egypt knew it. The reply may interest the reader, whatever he may think about the source from which it came :

“ There was an older belief which had become debased even in our day, and mixed up with other customs.

Thus in the funeral processions there would be music and dancing. These belonged to the older conception of death as a joyful event, in which the procession was the symbol of leading the departed soul on to a new life, infinitely beautiful, in a freer atmosphere nearer to the Creator. It was a joyful journey, and death was a release. That was the original Faith.

But by our time it was all debased. Thus in the funeral rites the joyous note of deliverance from the flesh was obscured and overwhelmed by professional mourning, ashes on the head, and other abuses. The happy send-off to the departed soul was misinterpreted by burial customs which provided material necessities for the body in the tomb. The whole thing was mixed-up as your Christian Faith to-day is mixed with customs and funeral observances which are at variance with your assumed belief in survival and immortality.

There is another point. The older Faith was given to simple men who were in direct communion with God. They knew that when man incarnated for the first time, that was the first stage of the long journey in the evolution of the soul. To be born into the flesh was the beginning of consciousness, of individuality; to grow by the exercise of freewill until it became strong enough to catch a pale reflection of the Spirit of God. That is what your scriptures mean by 'God breathing into man.'¹ It is the spark of divine life entering flesh; the birth of the spirit into consciousness. It is a sad thing to be incarnated, unless you can keep your spirit free. It is a joyful thing to be released from the flesh. These men knew that, too.

One cannot be sure where the Truth first became known, but it came from farther east than Egypt, at a date long before history began. It came when Egypt was young, from older souls who lived lives of utter purity, in contact with God. They knew the secrets of eternal life, which are Continuity, constant Change, and Non-destruction."²

Here then, in this threefold belief, lay the real

¹ Genesis ii, 7.

² *Rosemary Records*. August 1, 1936.

secret of Ancient Egypt—knowledge of the continuing, ever-changing, and indestructible human soul. This was the Truth for which Rosemary had once more incarnated, in order to enable the XVIIIth Dynasty to demonstrate it to another age, decadent in belief, ignorant of the Truth, worshipping the idols of material power, and rushing blindly to its own destruction.

I began to perceive—not only why Ancient Egypt spoke—but why in all ages it has been necessary to teach the Truth by symbols: and why substituted symbols came to be used because few minds on Earth could absorb the whole Truth.

Hence—as we have seen—the music and dancing, the food in the tombs of long-dead Egypt; the bow in the cloud,¹ and the Feast of the Pass-over in Hebrew times; the heaven and hell of medieval theology—respectively less beautiful and less terrible than the real heavens and hells of the spiritual planes. Another symbol is the circle—the ancient figure of One Who has neither beginning nor ending. This symbol was shown to have had a deeper significance in oldest Egypt:

“The circle is still the emblem of life, but it has dimensions you do not know of, for a perfect circle stretches out into eternity.”²

The hieroglyph phrase at the head of this chapter is another symbol, showing that much more is to come. The strong masculine communicator already quoted added a hint of this:

“People talk of Christ’s Second Coming, but I do not think He will ever come again. The great Masters contact

¹ Genesis ix, 13, 14.

² *Rosemary Records*. August 1, 1936.

Earth with their teaching but once, though they leave their impress for all time. There will be a greater Revelation, but not yet, for the full circle is not complete." In pressing for a fuller explanation, I was told: "The Full Circle is the completed experience of your planet. It has to do with the accumulated experiences of the people who are inhabiting the planet—a bad explanation, and I would prefer to leave it unexplained."

I realised, of course, that my communicator was handicapped by dimensional limitations. Nona has often complained of these limitations, which make it so difficult for them and other spiritual intelligences to explain to us what our conscious experience cannot understand.

Next, I perceived that the evolution of the spirit must be a part of the Truth of Life. God's laws do not operate on the physical plane only. Cause and effect are seen and felt in spiritual growth. Many years ago, Nona showed that

"we have all worked up from a simple form of creation, because all spirit needs to gain this completion of experience.

It starts as a mere life-force, without volition, without consciousness of any kind. Each succeeding death adds to its power until the life-force is strong enough to perceive, however dimly, something of the Spirit of God.

From this it develops consciousness, which grows as its experiences grow, and expands as the needs of its environment become greater, until the thinking brain is evolved: but this takes many lives before it reaches the perfection of man's estate."¹

Lower orders of life (as in birds) possess what Nona calls a "*class-consciousness*," or group-mind; and we may watch its operations in the

¹ *Rosemary Records*. August 17, 1932.

flight of pigeons, for example, as they wheel and turn with simultaneous precision, in response to the control of the group-mind.

At a later date she carried the story of development further.

"Once past the animal stage, the spirit never returns to the animal. Having attained Soul-consciousness or an awareness of God, its progression thenceforward is not evolutionary, but spiritual."¹

Nona also showed that this progression is by no means universal. Speaking of the lower types of human nature, of people who make no effort to progress upwards :

"It is possible for such to be re-absorbed into a certain collective Force ; and then to be re-issued by a process which is really the merging of units into one new form. That is where the Group-Soul idea comes in."

We must not confuse this with the group-mind of lower creatures already mentioned ; nor yet with the higher type of Group-Soul to be discussed later, which is found in the spiritual realms. Nona went on :

"But take the opposite view. A soul gains certain experiences which are never lost, for they become part of it. Any lesson completely learned—such as the dominance of some particular vice or weakness—*has never to be learned again.*"

Professor Flinders Petrie has shown (in his book, *The Religion of Egypt*, p. 19. Methuen) that this belief was also held in Ancient Egypt. He interprets the phrase "Thy god hath given one of thy

¹ *Rosemary Records*. April 23, 1935.

dooms into thy hand " to mean that when man " has overcome one of the possibilities of evil which beset him, he is thenceforth free of that risk for the future." " This conception would seem to have arisen," adds Petrie, " from a man overcoming some particular temptation which might be a doom to him."

The unbiased reader will no doubt compare this conception with the later teaching of the Church on the remission of sins through the sacrificial blood of another. Another Egyptian belief still held by Nona is that we have each a certain Line of Destiny. In Egypt it was foreseen from birth. (See Petrie, p. 18.) " Much of the choice of the future lies with man himself: yet he cannot step beyond certain limits where his fate meets him," is Petrie's view of this belief.

Shakespeare gave it a more material expression as " a tide in the affairs of men."¹

Nona's teaching endorses Egypt in suggesting that "*birth is never accidental*":² and when I once complimented her upon the great work she is accomplishing, Nona replied:

" I follow the line of my destiny, as you, I hope, will follow yours."³

On the death of a man I knew well whose life appeared to have been full of mistakes, Nona's comment was:

" This man was entirely off his line of destiny. Had you noticed, Doctor, that in consequence of this, almost

¹ *Julius Cæsar*, IV, 3, line 218.

² *Rosemary Records*. February 14, 1933.

³ *Ibid.*, September 17, 1929.

everything he did went wrong ? and that also, because of this, he caused a lot of distress around him ? ” *This was perfectly true.*

Here is another point in Nona's teaching :

“ It is possible for a soul to be clouded, or hidden under layers of what I will call superstructures. But once progress has begun, it must force its way up to the light. If a great impediment be put in its way, and it overcomes it, the soul will be stronger for the struggle.”¹

Nona's reference to “ superstructures ” requires explaining. They are sometimes weaknesses of character, left over from the last incarnation of the spirit. Nona adds what I think is a new fact by suggesting that they may even have been left over from an incarnation prior to the last. Miss Bacon's guide probably implied this also in stating that “ the past follows one, even into the present life.”

Other superstructures would appear to be personal obsessions² or secondary personalities which attach themselves to the primary personality.

Nona, answering a question put to her by Dr. Nandor Fodor³ on June 20, 1933, on the subject of multiple personality, replied :

“ There is an inward basic personality which is the spirit. Around this are superstructures which have been acquired through experience and contact with other spirits. The influence of these seems to cause what is known as multiple personality. That which is not of the

¹ *Rosemary Records*. April 23, 1935.

² Excellent work has been done in removing these by psychic experiment, by medical men who understood psychic matters. In America, Drs. Carl Wickland, Titus Bull, and Dr. Cecil Reynolds, M.R.C.S., are conspicuous examples.

³ See Chapter VII.

fundamental growth will fade away after death, as mists are dissipated before the sun."

Even our fundamental, conscious personality is by no means the sum-total of our individuality, states Nona. She likens the latter to a

"highly-powered machine, of which you are at present using only a very small part. It can and does reach out beyond the range of conscious control."¹

But the story of spiritual evolution does not end with death, or even with the final incarnation on Earth. Other portions of Nona's teaching show its development in spheres higher than ours. There is the *voluntary merging of separate personalities* to accomplish some special task or form of service ; and the resolving of these back into their constituent units when the task is finished.² There is the *diffusing of personality*, in which many individuals may link up with a leader-spirit, who through them may operate in many places at once. Our Records show that St. Stephen, Bernard of Clairvaux, and the late W. T. Stead are instances of leader-spirits of this type. There is also the *permanent union of souls* bound by ties of affinity and love, instanced by Nona and the strong masculine personality to whom she claims to have been wedded in Egypt, and with whom she was reunited, after much tribulation, in the higher spheres. Finally, there is the ultimate aim of all spiritual development : *the merging of the perfected soul with its Creator* : a mystery none who are still

¹ *Rosemary Records*. May 24, 1934.

² *Ibid.*, March 10, 1934.

on lower planes than it may understand, but which explains what Nona meant when she spoke of God as "*always attracting us back to Himself.*"¹

This is the spiritual view of the Truth of Life as applied to the long evolution of the human soul. I have dealt with it at some length because so much of it is new to modern thought, apart from psychic contacts such as ours.

The truth of Reincarnation is another facet of this many-sided jewel. Its main purpose enables us to experience—not once only, but many times—the stimulating resistance of matter to the upward growth of the spirit. The lessons learned in each incarnation are stored deep down in the subconscious personality :

"but not until the spirit has reached a certain stage of development does that knowledge become apparent to its wider consciousness. Being in the state of *not* remembering the former lives either of heaven or earth was so ordered for a special reason. It is often the freest state for the consciousness to be in. There are instances where it is desirable to recall previous lives—as in the case of this medium—but not generally."²

No hard-and-fast rules can be given, says Nona, either of the number of times we return to Earth, or of the reasons which impel us to return. It would seem that cause and effect (Karma) operate here as in most things : but we *can* reduce the number of our incarnations by freeing the spirit each time from all that is contrary to its upward growth. Having at last freed it completely, we do not again return to Earth, but pass on to higher

¹ See Chapter I, page 22.

² *Rosemary Records*. May 5, 1934.

spheres. Life is indeed eternal. That is for us the most impressive fact in the Truth of Life.

How far Jesus taught this truth we cannot say, for the Gospels are very incomplete and imperfect records of His life and work. But all His teaching is consistent with human effort to free the spirit from matter, and thereby reduce the necessity for return to Earth. Nona is of the opinion that He *did* teach reincarnation: that when He spoke of being born again (John iii, 7) He meant exactly what He said. She makes no claim to a privileged knowledge of His life, but she thinks it unlikely that so great a Master would not know (and teach) this aspect of the Truth of Life.

All her references to Jesus have the ring of truth, sincerity, and admiration:

"He was a great Teacher who knew the everlasting truths which were the same then as to-day. He gave of his own strength and belief to the people who were around him. He had no idea that his influence would spread throughout the world, or that he himself would be deified, any more than that people would glorify his crucifixion. *He is the greatest soul who ever contacted Earth through matter.* He is a spark of God as we all are; but he has so much greater strength and brightness than we."¹

Nona was equally uncompromising when I asked her what "mysteries" were forbidden to human approach:

"God cuts nothing off. It is men who have done this. Nothing is really separated from another. That is what Christ taught, when he spoke of prayer, and faith, and understanding.² Everything in the universe is open to us through these things."

¹ *Rosemary Records*. May 30, 1936.

² Compare Matt. xxi, 22, 21 and Mark xii, 33.

Nona thus corrects one distorted view of Jesus, exposed long since by Emerson :¹ " This was Jehovah come down out of Heaven. I will kill you if you say He was a man ! " She also corrects the perverted conception of God which would make Him a petty tyrant frustrating our approach to Him. These false ideas have made religious belief repugnant to many thoughtful men and women. Orthodox acceptance of them, indeed, seems to be the chief obstacle to our knowledge of the Truth of Life. It attempts to limit that which is limitless in its scope, for new truth is constantly being discovered and presented.

We cannot, must not fetter the thought of succeeding ages. We may present Truth as we see it to-day, but to-morrow will bring its own discoveries, its own pioneers, and its own new vision of Truth.

That is one reason why Mr. Hulme and I, in our Introduction to this book, laid no claim to finality in our research. We have merely opened a door. Others will come after us, who may see other sides of the Truth of Life ; other facets of this precious jewel, the " Word of Eternity " which " Nona hath made to sparkle " with a radiance, perhaps, not hitherto known.

When I asked Rosemary if she would care to contribute, independently of Nona, a closing thought on the completion of this book, she gave an answer in which her own practical common-sense seemed blended with the wisdom of Ancient Egypt : " People need to be told why Survival

¹ Address to Divinity Students. July 15, 1838.

and Reincarnation are necessary. Existence is a stern reality, and each life is a great responsibility. Many scientists have thought that the human spirit slowly dissipated, or became absorbed in some greater Force: but here you have presented a clear case of individual persistence.

It is illogical to suppose that a single existence on Earth is sufficient to prepare for eternal spiritual existence. Just as all forms of animal life have developed upwards through matter, so we human creatures must develop yet higher. A belief in Reincarnation develops our sense of responsibility. Those who possess it will naturally put forth more effort than those who think this life is all. We live in matter in order to overcome matter. We cannot pass out finally into a spiritual existence until we have learned this lesson."

Rosemary's spontaneous reply embodies the main purpose of this book. Ancient Egypt has spoken to the twentieth century of the Christian Era, not by any meretricious display of magic, but through the operation of psychic laws which should fill us with still greater reverence for the Creator Who founded them, and Who gave to us the intelligence to use them in order to lighten the darkness of our unbelief, and to show us the Way of eternal spiritual growth.




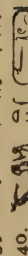



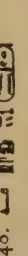

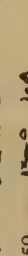


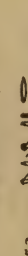


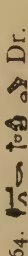




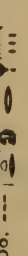
APPENDIX I

































































































































Vowel signs: ā as in "far"; a as in "war";
ē as in "fête"; i as in "elite"; ō as in "note."

L.T. No.

1. 𐎠𐎡𐎢𐎣 𐎤𐎥
2. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧
3. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩
4. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
5. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭
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7. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱
8. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳
9. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵
10. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷
11. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹
12. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
13. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽
14. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿
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20. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋
21. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍

- ah-yi'y-tya, zhūla(r)*, "Welcome thou; at last!"
(Formerly translated as "Saluted art thou, at the end!")
- ah-(ng)ānhk tyā*, "Here's Life to you!"
- aw pi(r)y ā'(r)-ē' tā*, "Long may (this) my association come forth,—this!"
- ah-yi'y-tya tchi'za*, "Welcome thou,—Utterance!" or "Welcome thou the utterance."
- i's-tya Vōla*, "Lo! This is Vōlā."
- iw tyi't ā(r) āmē-n*, "There is a mishap to our blending."
- ila'shu-ē*, "I rejoice."
- dī-tyi tan, ka ērt-s--*, "Give thou this. Her duty—,"
- ā(r) dī's tā--*, "will be that she give this—"
- khon-f i'lia*, "... whereof he spake";
- dī-ē' ste win, --*, "I give to throw open—"
- khon dī'ē'd*, "... spoken utterance."
- ā(ng)ē'rf-ty*, "Be thou (fem.) enveloped." (i.e. well under control.)
- in dī-s zi'f man*, "She (or, 'it') did not give, yesterday, firmly,"
- iw zi'y tā wi't tā*, "What is this which binds this?"
- iw zi'y tā m--ād*, "What is this which is provoking (or, 'vexing')"—(*Ref. Chap. V, § 18.*)
- alu'-f tā*, "... him who is restraintful of speech."
- bin*, "No."
- bin, iyā'r tiyu-en*, "No. Refers to our assent."—(*Chap. V, § 24 (d).*)

33.  *kho'ntiy di's tā*, "Foremost. let her give this."
37.  *iw uél tiyār wént*, "Is important as regards evidence."
39.  *nan di's, tiya, hór-en*, "She (or, 'it') fails to give, forsooth, on behalf of us."
40.  *f'i-s, tiya, Véntiu*, "Let her bear, please, Véntiu."
45.  *f'i li's, tiya, Véntiu*, "Raise attention, . . . please!"
46.  *Véntiu*, " (L.T. 72, ditto.)"
48.  *éš ó(ng)ia hór-en*, "Lo! Here is about ourselves."
49.  *di mi's, tiya, Véntiu*, "Put, oh do, please, Véntiu," (L.T. 63 is ditto.)
50.  *ka ni'y ási é'-ir-an*, "We two planned that early there should be made—"
51.  *i'vidiát tiyu*, " . . . an acquiescent quartet." (See page 6.)
52.  *ka mi'y, tiya, é'-ir-an*, "Plan likewise, please, to . . . be made by—"
53.  *wié é's lá*, " . . . me indeed a mouthpiece."
54.  *dē-é'(r) gánana hór ran*, "Subdue the laxity—concerning the name."
55.  *(ng)āhā(ng)-k énz h ti-u, Doctor*, "Then ask thou . . . thyself, Doctor—"
56.  *di mi's, tiya, hór-en*, " . . . 'to give, oh do, please, . . . concerning (or, 'for') us."
57.  *oh, i'sti a Véntiu*, "Behold now, indeed, . . . this is Véntiu—"
58.  *natéla ā(r) hór-en*, " . . . a messenger (angel) . . . to be for us—"
59.  *nihi's-tya Vó'la*, " . . . who will be awakening . . . Vola—"
60.  *ka ā ha' khañ ā hi'mā(t)*, " . . . the personality behind the utterance, indeed a woman." (See page 103.)
61.  *f'i li's, tiya, Véntiu*, "Raise attention, please!"
62.  *āhu hór ran*, Mr. Howard Hulme, "Trouble is concerning a name, Mr. H. H."

74.        
75.        
76.        
80.        
83.         Dr.
84.        
85.        
86.        
87.        
88.        
89.        
90.        
91.        
92.        
- 93a.        
- 93b.        
- 94.

APPENDIX II

THE PHONETIC VALUES ON THE INSTITUTE RECORD (CHAPTER VII)

By F. H. W.

COMPARISON of the phrases as recorded by me at the time the Record was made, with the transcription adopted by Mr. Hulme in following the usual method of Egyptologists, shows the following parallels in pronunciation, appended for the guidance of students :

Letter or sound, recorded by F. H. W.	Key-word	VOWELS	
		Letters used by A. J. H. H.	Examples, Plate-numbers and Comments.
Ah	mart	ä or ä(r)	729, 730. Letters in brackets are usually silent.
a	mat	a	As in 737, first vowel.
ā	mate	â or ê	730, second syllable.
e	met	e	730, last syllable.
EE	feet	i'	732, three times.
i or y	fit	i	729.
ō	mote	ó	728, " Vola," and 752, " Nona."
o	not	o	742.
OO	moot	iw or oo	730, 734.

N.B.—The long " i " (as in " life ") is not used, as such. Rare examples of the sound were subsequently shown to be a fusion of " Ah " and " ee."

CONSONANTS

Letter or sound, recorded by F. H. W.	Key-word	Letters used by A. J. H. H.	Examples, Plate-numbers and Comments.
f	fail	f or eph	736, 738
v	vale	" "	732, 744, 748, 750.
h	half	h	756. A strong aspirate was used in this one.
k	key	k, or kh, or qu	742, 748, 756, 763.
g	geese	kh	741.
kw	quack	qu	737, 740, 749.
R	Rhine	r	751, 759. Strongly guttural in these.

Other consonants follow general English usage, except the final " n " which is nasal and palatal, as in the French word " bon."

ATTESTATION¹

"IT is with pleasure that I confirm Dr. F. H. Wood's account of the making, on May 4, 1936, at the International Institute for Psychical Research, of a sound record of ' Rosemary's ' trance-communication in what is claimed by Dr. Wood and Mr. A. J. Howard Hulme as Ancient Egyptian.

I believe that the study of Rosemary's extraordinary case is of great importance, and I wish to pay tribute to her, and to Dr. Wood and Mr. Howard Hulme, for the unselfish devotion with which they labour for the restoration of a forgotten tongue.

NANDOR FODOR,
Research Officer."

The International Institute for P.R.,
21 Harrington Road, South Kensington,
September 7, 1936.

¹ Written after approving the materials of Chapter VII. Other witnesses of the experiment of May 4, 1936, were Miss May Carter, Secretary to the Institute, and two operators of the gramophone-recording apparatus.

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N.B. The phrases marked with an asterisk (*) are as recorded by F. H. W.
The others are as transcribed by A. J. H. H.

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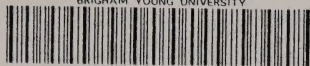
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